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Editorials and Comments

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THE PURIFICATION.

THE week now opening before us brings the day, the fortieth from the Nativity, upon which the Church commemorates the Presentation of Christ in the Temple, together with the Purification of His Virgin Mother.

Our thought lingers with fondness upon the scene, each figure in which is most attractive.

"The submission of the Blessed Virgin to the ceremony of purification, and of her Divine Son to that of presentation in the Temple, were each of them an illustration of the perfect humiliation of our Lord to the likeness of sinful man. The miraculous conception of the Blessed Virgin had been unattended by that for which a ceremonial purification was ordained; and our Blessed Lord, having no original sin, needed not to be offered (or presented) and bought back again. But as at His Baptism, so now, for Himself and for His Holy Mother, He says by their acts, 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness.'"

Added to this, was the fact that the Virgin Mother brought the offering of poverty. He who at His birth had been wrapped in swaddling clothes, was presented in the Temple as the Child of one who could not afford to bring the offering of the well-to-do. How honorable poverty seems, how it ceases to be (as some regard it) a barrier against religious devotion, when we reflect upon the fact that she who to the Father's House brought in her arms the very Son of God, gave into the treasury the permitted alternative, all that she could bring: "A pair of turtle-doves, or two young pigeons."

We are to love this scene, and to dwell upon it with a sincere interest, primarily for the sake of Him whose every move and every word and every act deserve our reverent attention and admiration. In addition to this, the scene that day in the Temple speaks to us two notes of warning.

The submission of our Lord and of His Virgin Mother to these requirements of the Mosaic Law, sternly reproves the pride and self-trust of many to-day, who, although not positively hostile to religion, do nevertheless regard the sacraments and ordinances of the Christian Church as for them unnecessary.

There is a growing tendency, even among those in some measure attached to the Church, to neglect the baptism of their children, to feel in themselves no constraint in the direction of Confirmation and the Holy Communion—in short, to withhold sacramental obedience altogether—on the ground that such submission is unnecessary in this age of widespread enlightenment.

Is there no message for such men in the lessons of this feast of the Purification? What that was done that day in the Temple, needed to be done? None of it; and yet our Blessed Lord and His Virgin Mother claimed no exemption from the ordinary requirement of the ancient law. If it became them as a matter of example, much more it becomes us as a matter of obedience, "to fulfil all righteousness."

Then there is another thought. Shall anyone release himself from joyful participation in the religious life of the Church, through the false pride of poverty? How much this is done, sometimes as an insincere excuse, sometimes in bitter rebellion against the providence of God.

We will at least remember, that over the religious serenity of the Virgin Mother came no overshadowing cloud, as she gave into the treasury the scanty offering of an honorable poverty.

B.

AD CLERUM.

"Tanta enim est virtus crucis, ut si in mente fideliter teneatur, nulla tentatio valeat praevalere, immo omnis tentatio in memoria crucis superatur."—*Hugo. Card., in Gen.* c. 35.

"Daemones non habent potestatem super hominem capiendum, nisi ipse homo proprio gladio, id est, proprio peccato sit vulneratus."—*Ibid. in Ezech.*, c. 19.

"Non quod concesserit Salvator daemonibus quod petebant, dixit, Ite; sed ut per interfectionem porcorum, hominibus salutis occasio praeberetur. Pastores enim ista cernentes, statim nunciat civitati."—*S. Hier. in Matt.* c. 8.

"Pia est Ecclesiae consuetudo, ut fideles in coemeteriis et locis sacris ab Episcopo benedictis sepeliantur, ut scilicet per benedictionem hanc ab illis locis arceantur daemones, utque ibidem fideles Deum pro ibidem sepultis orent."—*Corn. a Lap. in Luc.* c. 8.

PEACE THROUGH STRIFE.

THERE seems a curious fatality in all considerable success. It must be bought with a blood-price. Few things of lasting benefit to any large number, whether it be the construction of a vast building or a great ship, the perfecting of a large organization or the verification of a far-reaching theory, fail, directly or indirectly, to claim the price of a man's life. It may be that nothing succeeds that cannot by its inherent qualities arouse the instinct of self-sacrifice; it may be that the mere bulk of anything which benefits many must, by the law of averages, bring some of its workers to death before success. Whatever the reason, the fact is plain enough. The blood-price is paid.

This fact, which is one of the easiest noted among natural problems, was one of the earliest noted also. The explanation of the origin of human sacrifices is bound up in this. From the ancient Greek or Roman who ascribed it to the jealousy of the gods, to the modern Polynesian who buried a captive alive under each chief's house and launched a war-canoe over the living body of a slave to propitiate the avenging deities, the observed fact has met with a multiplicity of explanations in all keys of superstition or of skepticism. Only one of these explanations seems tenable for a Christian.

It may be possible that the world, at this stage of God's dealings with it, is not intended as a world of rest and quiet for even a just man. God made the world and it is good; but surely, examination shows it to be good with the good of war and not of peace. It is not with reference to armed affrays alone or to mere Canaanitish contests that the prophets constantly called Him God of Battles, Lord of the Bright and Shining Ranks. Strife well striven is His province, and work in war as well as peace; and even the peace which passeth all understanding, seems to be that—not of stagnation—but of work well done.

A wise father, when the full time comes, sends his son to some place where he must fight greatly, morally or physically, for the mastery. Else the lad grows up with spiritual thews relaxed and sinews flaccid. What the law was in the past, opinions differ; what it may be in the future, no man knows; but certainly in the present every soul, to be true man or full woman, must have battled greatly and known, either in body or spirit, every phase of conflict. The long and shining ranks of the army of the Lord are to be veterans, not untried recruits.

But he who knows every phase of conflict must know not only danger and victory, but defeat and death. These are true phases of war. No man knows all of war until he knows these. How, therefore, until these are undergone, can he be in all points perfect and eternally at rest, knowing all? War-worn and keen of sight, the veterans He gathers to His ranks, they know life's worst; and surely He knows best.

For rest is good—but only after toil and with fresh toil to follow, not so dread, but grander. Peace is excellent; but when confused effort is won through and the ground-plan of the toil is seen at last and the soul surges forward into wider work than ever before, it is then that peace comes; and this world, in its present stage of progress, is the amphitheatre within which He gives us space to win His perfect peace. And that means here strife to the last choking gasp, still struggling, still defeated, still at war; battle in fear of death and unto death and into death; danger not awaited cowering, but met and faced and faced in vain; uttermost toil endured, pain never past, and failure at the end. And all met boldly. Danger, failure, death, war, and defeat in war and bitter agony endured and won through, while unstirred remains the man's soul as a clear lake without touch of ruffling wind; though outer storms beat shrill, within, calm mountains mirror the clear sky.

To fight all wrong and be crushed, fearless, still fighting—it is for that He puts us here. We were not meant to win. He made this world to die in fighting, borne down and unafraid. Any man can keep faith and courage when he wins. This world was made to teach us how to keep faith and show courage while we lose; and those who have used it best when it was passed, fell, conquered, fighting stubborn to the end.

And over all the battle-ground was poured the unimagined glory of His love. He took their failures, once that they were dead, and made them Victory. They fought the good fight, they finished their course, they kept the faith, they faced defeat and died in His great tasks, therefore their works endure. It is required of us, not that we win, but that we be found faithful; and all the greatest triumphs and successes of this world are founded upon the lives of those who were found faithful and were conquered and died defeated but fighting to the last; and when they were dead, some little turn of circumstance, some thought of love, some thrill of glory, something which men call chance and angels call the Hand of God touched their work—and behold, it was accomplished!

Therefore the world was and it is most good; but not for peace. Therefore, why seek for peace? It is as the Maker made it, who, if He willed, could have made it otherwise. Yet since there are some who do not understand and who seek for some other rest than that of toil and some other road to success than that through stubborn courage in defeat, some who do not know the Word and Vision nor perceive the great light from above that touches the battle-field, some who do not hear the Voice nor see the Way nor find out the Secret, those who see must bear witness that He has not changed, but is now as ever the God of Battles, and stands close and plain and clear to all men so, calling their loyalty. Those who serve Him well, stubbornly fighting, perish in the fight. Then comes the great Reward.

Z.

IT is a pleasure to note the larger interest and the larger sense of responsibility that are seizing the central groups of our dioceses with relation to general missionary activity. These appear in the determination of all to have a real part in missionary work; in the impatience of many with machinery that seems attuned to too low a pitch; in the missionary conferences of recent years; in the enthusiasm with which Minnesota Churchmen are arranging thus far in advance for the departmental conferences at Minneapolis next autumn; and in the cordial welcome given to Dr. Clark, the Department Secretary, in St. Louis. These things will have results.

It would be too much to say that perplexities that have hampered Mid-Western Churchmen in the support of general missions have been overcome, or that a distinctive mission field can assume responsibilities equal to those fields in which the Church has for long years been established; but that missionary interest is growing largely, and the desire to have a real part in all the work is succeeding to former apathy, are signs that point distinctly to better things in the future.

THROUGH a careless misprint, the first of the memorial verses entitled "G. M. W. C., Holy Innocents', 1905" and printed in THE LIVING CHURCH of last week, had an error that materially changed the meaning of the verse. It should have been printed correctly as below:

"Soul so gentle and brave,
Mild, with the calm of the mountain lake:
White with the snows thy grave—
Sign of the Pure—for thy memory's sake."

LET PRAISE—I say not merely thanksgiving, but praise—always form an ingredient of thy prayers. We thank God for what He is to us; for the benefits which He confers, and the blessings with which He visits us. But we praise Him for what He is in Himself—for His glorious excellences and perfections, independently of their bearing on the welfare of the creature. And it shall often happen that when thy heart is numb and torpid, and yields not to the action of prayer, it shall begin to thaw, and at last burst, like streams under the breath of spring, from their icy prison, with the warm and genial exercise of praise.—*Edward M. Goulburn.*

"LOST CHURCH OF PERRANZABULOE" TO BE RESTORED

Ruins Have Been Nearly Demolished by Vandals

RADICALS WILL REVISE THE EDUCATION ACT

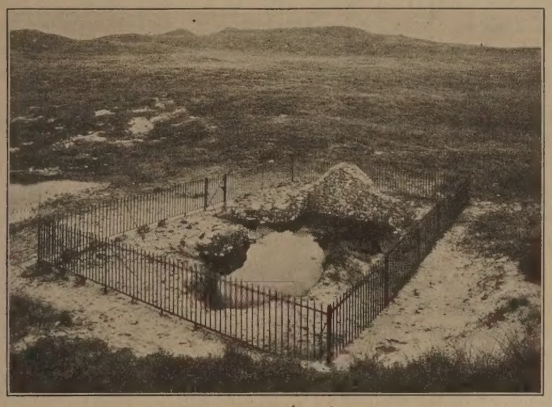
E. C. U. Watches Convocation Elections

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, January 9, 1905

THE ancient church (or chapel) of St. Piran, North Cornwall, which after being lost for seven centuries amongst the extensive wild dunes of Penhale, near Newguay, was discovered in 1835, is about to be "restored." Mr. Edmund Sedding of Plymouth, a well-known West of England architect, who has been invited by the Truro diocesan Conference to make suggestions and prepare plans, has offered to supervise the work, free of cost, if his proposals are accepted. St. Piran's, formerly known as the "Lost Church," only scanty portions of which now remain, stands near the site of the ancient town of Perranzabuloe, long since and still lost in the sands, and is considered by authorities to be by far the oldest Christian building extant in Cornwall—dating from the eighth or ninth century, and exactly resembling similar structures of the same date in Ireland. This church was discovered and cleared out by Mr. William Mitchell of Compigney, near Truro, in the above mentioned year, and he thus describes it as it then was:

"The church, which is built nearly east and west, is of but small dimensions, the length within the walls being 25 feet; the width



RUINS OF THE ANCIENT CHURCH OF ST. PIRAN, PERRANZABULOE [THE OLDEST CHRISTIAN REMAINS IN ENGLAND].

within 13 feet in the chancel and 12 feet in the nave; and the height about 13 feet. There is a very neat arched doorway in a very good state of preservation, and another doorway in the northeast corner, near the altar, presumably the priest's door. The chancel showed in the north and south walls the precise spots where the screen stood. Attached to the eastern wall of the chancel was an altar, built of stone, and above a niche, in which undoubtedly was once an image of St. Piran. [According to the Rev. S. Baring-Gould, this supposed niche was a blocked window.] A stone seat ran all round the walls except the east and south walls of the chancel. The nave floor was composed of lime and sand, apparently as perfect as when first laid down. Each door had two low steps to descend into the church. The masonry of the entire building is of the rudest kind. There is not the least attempt at regular courses, but the stones, consisting of granite, quartz, sandstone, porphyry, etc., appear to have been thrown together almost at random—just as the hand, not the eye, of the workmen happened to direct them."

There were many bodies, Mr. Mitchell adds, interred both in the chancel and the nave of the church, while outside its southern and western walls were strewn tens of thousands of human bones and teeth as white as snow; "and, strange as it may seem, the showers of sand which fall all around hardly ever remain on these melancholy relics of mortality." Mr. S. Baring-Gould, who writes of St. Piran's Church in his entertaining *Book of the West,* observes that the fact of the church having had a chancel is sufficient evidence that it does not belong to the sixth century, to which some have attributed it, as none of the earliest Irish churches possess this feature. The arch over door and window (at time of discovery) is decisive against sixth century work. "All the earliest Irish churches," he says, "have a stone slab thrown across from the jambs, and no arch with key." His conclusion is that the church is about two centuries later, though doutless a reconstruction of the materials of an earlier church, and perhaps, on the same lines. The date of St. Piran's decease is thought to be about the year 550. Unhappily nothing was done to preserve this precious monument of ancient Cornish Church architecture after it had been excavated from the sands. The three heads from the doorway were, as the *Book of the West* states, carried off to the Truro Museum; visitors pulled out stones; boys tore down the walls; and now little more than a gable remains. It may be well to add that the Rev. C. C. Trelawney, soon after the discovery, wrote an account in a book, entitled *Perranzabulo, the Lost Church Found,* which went through seven editions (1837-72).

Mr. Augustine Birrell, President of the Board of Education under the new Radical Government, wrote in the *Independent Review* in 1903 that as soon as possible an amendment of the Educational Act of 1902 must be passed to make an alteration in the proportion of managers of "non-provided" schools, viz., from four to two, the inevitable result of which under a Radical Government would be the transfer of Church schools and endowments to the State as represented by the Local Education authority—or, in plainer English, downright robbery of the Church in respect of all vestige of ownership in her schools. Now that Mr. Birrell presides as a Cabinet Minister over the Board of Education, he is naturally on the *qui vive* to carry out the Radical scheme of "complete popular control" of Church schools. Addressing a public meeting the other night at Bristol North, where he is the Radical candidate in the impending General Election, Mr. Birrell said that one thing was plain—"and he had two Bishops on his side" (one being, of course, "J. Hereford")—and that was there could be no settlement of the education question unless and until every school recognized by the Board of Education as a public elementary school should be placed under "complete popular control." Whilst he denied what was called the inalienable right of a parent to say that the State should teach his child his own religious belief, to consider the wishes of parents, if it could be done, was, in his opinion, a sensible thing to do. He had no doubt what the wishes of the great majority of parents of school children were on religious education. They would like their children to be taught what he called "those simple truths"—namely, the Fatherhood of God, the responsibility of man, and a future state. He denied that such teaching was a kind of sectarianism, and he hoped they would never see "simple elementary religion" banished from the schools. If parents wanted more definite teaching for their children he agreed that efforts should be made to allow such teaching to be given in connection with the system of national education—not, indeed, as part of school instruction, but on school premises, if needs be, though out of school hours.

The Bishop of Manchester, in a letter to the *Standard* regarding Mr. Birrell's solution of the religious difficulty in connection with public elementary education, asks the following questions: "Will 'simple elementary religion' include a doctrine of sin and its consequences? Of new birth, of repentance towards God, of faith? Will it be Christian or Unitarian?" He does not ask these questions, he says, captiously, but very seriously, for in the absence of any answer thereto, "simple elementary religion may be pure Theism," and it may be asked what right the State has, even at the wish of the parents, to impose rates and taxes on Christians "in support of a non-Christian religion of its own devising." Better than this, as the Bishop rightly holds, would be a purely secular system, with facilities for religious teaching.

It appears from a publication just issued by the Board of Education, entitled *Statistics of Public Education in England and Wales,* 1903-4-5, that a larger number of children is still to be found in "non-provided," or denominational, schools than in the "provided," or State, schools. The "provided" (also called "Council") Schools number 6,349, and provide accommodation for 3,189,197 pupils; while the schools still classed in these returns as "Voluntary"—the large majority of which belong to the Church—number no fewer than 14,270, and provide accommodation for 3,718,321 pupils.

Mr. H. W. Hill, Secretary of the English Church Union, in his annual letter to the members of the Union, says that the Council has appointed a committee to watch the elections to the Lower Houses of Convocation and the Houses of Laymen, and to take steps to assist suitable candidates. The work of the Union during the past year has been well maintained, and some

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FRANCE WITHOUT THE CONCORDAT

Churchmen Absent from President's New Year's Reception

E. C. U. EXPEDITION TO THE HOLY LAND

The Rise of an Hungarian Cardinal

SENTIMENT IN ROME DIVIDED ON THE SEPARATION ACT

The Living Church News Bureau
Paris, January 2, 1906

THE law of separation, voted by the Chamber and by the Senate, has been published in the *Journal Officiel* with the signature of the President, M. Loubet. By this the Concordat is repudiated, and all previous legislation on the question of cultus abrogated. This is the position of the Church in France at the opening of a new year.

The receptions, of an official character, of January 1st at the palace of the Elyseés, took place with the usual ceremony. They have differed from those of the preceding years only in one particular. The representatives of the different "cultes" (religious bodies) who always have been admitted to take part in the proceedings with the delegates of other bodies, received by the head of the State, on New Year's day at the Elyseés to pay their respects to the President, were conspicuous by their absence. Also Cardinal Richard, Archbishop of Paris, who on every other occasion has visited the President of the Republic and Madame Loubet on New Year's Eve to express his amity and good wishes, abstained from making his accustomed call. This is significant. But it will be seen that there is joint action on the part of those sections of the French citizens, who are affected by the promulgation of the law of Separation of Church and State.

While on this same subject, it may interest your readers to know that a very general response has been made in England to the suggestion that individual priests should, in writing, address some expressions of sympathy to the Archbishop in the trying circumstances in which the Church in France is at present placed.

I was at the *"Archeveche"* on Saturday, and saw the private secretary of His Eminence. He told me that a large number of communications had been received, and were being daily received. The Archbishop was only waiting until the beginning of the new year to be able to answer them generally and individually.

At Rome it is stated that the acceptance of the French law of Separation is a cause of strong feeling and expression in the Sacred College, there being partisans for and against. As in France, there are two parties, that of resistance and that for submission. In the former section are Cardinals Oreglia and Vives (the Pope's confessor); on the other side are ranged most of the other Cardinals, notably Ferrata, Agliardi, Mathien, and Vannutelli. These are in favor of what goes by the name of the *"essai loyal,"* which may broadly be said to mean "the making the best of a bad business." No doubt these indications of Roman feeling are influencing the deliberations at the *Archevechè* at Paris.

E. C. U. EXPEDITION TO THE HOLY LAND.

It will be remembered that the E. C. U. instituted an expedition to the Holy Land in the course of the autumn of last year, which seems to have been successfully accomplished from every point of view. The following is the account of what took place:

The pilgrims arrived by special train from Jaffa, and visited the Church of the Holy Sepulchre during the afternoon. There were two early celebrations of the Holy Eucharist arranged for every day during the week in the Chapel of Abraham. Canon Grenside and the Rev. Ferris Utterson were the celebrants on Sunday morning. After breakfast, the Orthodox Greek Patriarch was pleased to hold a reception for fifty-nine of the pilgrims, who were presented to his Beatitude one by one. The pilgrims were introduced by Canon Dowling, and two of the senior clergy of the party expressed their gratitude to the Patriarch for the privilege of being allowed to celebrate at the new altar in the Chapel of Abraham. Before leaving the Patriarchate his Beatitude placed a string of Bethlehem beads over the neck of each lady present, and, at the request of Canon Dowling, Damianos dismissed the gathering with a solemn benediction, all devoutly kneeling. The courtesy of the Patriarch and his repeated expressions of good-will towards the Anglican Church were greatly appreciated by both clergy and laity.

The *Argonaut* reached Haifa on November 13th. The following morning some of the passengers, accompanied by the Rev. J. Khadder, assistant chaplain of St. Luke's Church, Haifa, drove to Nazareth, continuing their journey next day to Tiberias. Others had previously left the steam yacht at Beirût for Damascus. Side excursions were also made to Jerusalem *via* Nablûs. Consequently sections of the pilgrims have been received by the Orthodox Greek Patriarch on three different days during this week. Arrangements were made for seventeen priests to celebrate in the Chapel of Abraham between November 19th and 25th, inclusive, and the altar in the Chapel of the Angels, at the Collegiate Church of St. George, was being constantly used during the same period. The offertories at the Chapel of Abraham were on behalf of the education of very poor "Orthodox" Church boys in St. George's day-school, with the full approval of the Patriarch. The Anglican Bishop and Mrs. Blyth held an evening reception for all the travellers in the *Argonaut*. The Rev. J. E. Hanauer, the Jerusalem correspondent of the Palestine Exploration Fund, conducted the pilgrims over the Temple area.

NEW HUNGARIAN CARDINAL.

The *Osservatore Romano* publishes an interesting notice on Cardinal Samassa, on whom the Pope has bestowed the purple. Of a modest family, this energetic priest was able to raise himself one by one to high offices in the Church, until in 1871 he became Bishop of Szepes, and later Archbishop of Erlau. During this time he was indefatigable in restoring churches, founding ecclesiastical schools, establishing *"ecoles normales"* and Church schools for young girls. In the Church Debates which exercised the Home Policy of Hungary considerably between 1894 and 1896, the Cardinal struggled manfully in defence of the rights of the Church, and for her autonomy, without, however, always gaining his end.

GEORGE WASHINGTON.

"LOST CHURCH OF PERRANZABULOE" TO BE RESTORED.

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few branches and district unions which had fallen a little behind of late years had now been revived. During 1905 3,312 communicants joined the Union. This is the largest accession of members since 1899. The number of guilds of communicants affiliated to the Union stands at eighty-six. Mr. Hill very rightly contends that there is no other society so large and powerful as the E. C. U. by means of which the ordinary communicant, man or woman, can bring pressure to bear "on the powers that be," in Church or State, in support of the Catholic movement in the Church of England, without finding both vote and influence "hopelessly overweighted" by those of merely nominal Church people, or every effort "checked by the timid counsels of over-cautious dignitaries."

The January number of the Cowley St. John *Evangelist*, edited by the Society of St. John the Evangelist, contains a poem, of as many as thirty-two verses, on "The Watch Night of the Shepherds at Bethlehem," by the Rev. Father Benson, founder and first Superior of the S. S. J. E. Although this grand old Religious has now become very feeble, and almost blind, yet this superior production of his poetic muse would seem to indicate that his mind still retains to a marked degree its old strength and fecundity.

J. G. HALL.

THE LITANY.

Remember not, Lord, our offences,
  Remember not those of our kin;
Nor wreak Thou Thy vengeance upon us,
  But spare us, good Lord, in our sin.

And be not Thou angry forever—
  Forgive us the evil we've wrought;
Then grant us the full and free pardon
  That Thou with Thy Sacrifice bought.

Sedition, conspiracy—conquer;
  Contempt of Thy Word and Command;
All heresy, schism, and hardness,
  With all that false doctrines demand.

We sinners beseech Thee to hear us;
  And that it may ever please Thee
To govern Thy Church universal
  And make it the Fold of the Free.

JAMES WILLIAM JACKSON.

CHURCH ACTIVITIES IN NEW YORK

Year Book of Incarnation Parish

PROGRESS OF WORK AMONG SEAMEN

The Living Church News Bureau
New York, January 22, 1906

IN a prefatory note to the new year book of the parish of the Incarnation, the rector, the Rev. Dr. William M. Grosvenor, makes it clear that the parish church, located in a fashionable neighborhood, is intended to minister to all the residents of the vicinity who desire or need its services. It is stated thus:

"The services of the Church of the Incarnation are intended for the whole community in the midst of which it is placed. . . . It is to be hoped that persons of every class will be made to feel that this is their religious home. The names and addresses of the poor, living in the vicinity of the Church, are earnestly desired. And the privilege of supporting a church where the poor worship should make it a source of attraction to the more wealthy. The names of domestic servants who, either by previous training or by reason of separation from churches to which they have been attached, would rightly call for attention from this church, are earnestly desired."

The Incarnation year book has full reports of all the activities of the parish, including those that center about the Chapel and parish house on East 31st street. The parish has 1,248 communicants, of whom 850 are at the parish church and the remainder at the chapel. The total receipts of the parish for the last fiscal year were $176,044, of which $159,022 was taken in at the parish church. Of the latter sum $21,518 represents pew rents, $34,486 the offerings at services, and $76,206 various subscriptions and donations.

It is announced that the Society for Work Among Seamen has purchased a lot and a building in a location not yet told, to which it will soon move its headquarters from the old building it has long occupied. The location of the new headquarters is at present held secret because it is hoped also to secure some adjoining property and until negotiations have been completed no details will be made public. When all needed property has been secured, it is purposed to make an appeal for funds to erect a building which shall adequately provide for the important work to be done among the men of the merchant marine, and to provide for this work the Society is making extensive plans which include not only New York, but also other cities which are important ports.

Work for seamen in Great Britain, maintained both by Churchmen and Free Churchmen, is far ahead of similar endeavor in this country, and the new plans of the Church Society here are designed to bring the effort among men of the merchant marine up to a point similar to that occupied by the work of the Young Men's Christian Association among men of the United States Navy. To this end not only is the new building for New York projected, but it is also hoped to provide adequate buildings in Jersey City and Brooklyn, in both of which places are large docking facilities, belonging, technically, to the Port of New York. Other Atlantic and Pacific ports are also to be considered, and the Society hopes to arouse the Church to a realization of the great need of the work. The Chaplain of the Society is the Rev. A. R. Mansfield.

On the third Sunday after the Epiphany, the Rev. E. F. Toll, registrar of St. Bartholomew's clinic, started regular services for Swedish Churchmen, using in doing so the State Church service of Sweden. The place is St. Margaret's Church, Bronx, the Rev. C. A. Hamilton, rector. The immediate parish of St. Margaret's is not peopled with Swedes in any number, but to the west and south of it, toward St. Mary's and St. Ann's Churches, there reside many Swede families that either are Church families or belonged to the State Church in Sweden. The Rev. Mr. Toll stated that he had found in the Bronx, and near enough to St. Margaret's to make it reasonable to expect them to attend there, 134 families. About fifty persons were present at the opening service, the rector welcoming the new work, and the Swedes showing marked interest. Bishop Greer is inaugurating the work, and Mr. Toll hopes to be able to start one or two more services, there being many families in St. Martha's mission field, Van Nest. Mr. Toll remains at St. Bartholomew's clinic, and will give mornings and Sundays to the Bronx work. The Book of Common Prayer has been in part translated into Swedish, the part consisting of Evening Prayer and the Litany.

OUR COMMON everyday lives are the means God implies by which we shall build our Christian lives.—*Henry Drummond.*

INDIVIDUALISM.

By the Rev. Cyrus Mendenhall.

GOD makes no blunders. Such an affirmation may seem gratuitous, but it is not. There are many reasons why we should state—"God makes no blunders."

When He established laws by which men and women differ in their personality, it was a wise procedure.

We are not alike in physical structure, nor in mental make-up. Each has his walk, manner, contour, complexion, and other physical externals that go to differentiate him from his fellows. Even where two persons at first seem to present the same appearance, a difference is readily found upon a more careful observation. The man who looks like me in a general way, will be found to look unlike me in particulars. No one disputes the fact of individualism as far as physique is concerned.

Such differences are useful and indicate the wisdom and the goodness of the Creator. No one desires to obliterate these characteristics; and a theorist who would advocate a system by which all men should be of the same bodily proportions would find but few converts. What we have said of the corporeal is true of the spiritual.

In temperament we differ as widely as in body. We may be lymphatic, sanguine, bilious, nervous, or combine two or more of these. No two of us are precisely alike. This also contributes to our individuality.

Intellectually we differ as greatly as in other directions. We do not look at objects from the same standpoints. Our minds do not operate along the same lines. We reach conclusions by different methods. Some are slow, others quick in mental effort. There are degrees in intellectuality. You may in some cases discover eccentricities and deformities. Intuition, imagination, memory—in one active; in another dormant, or in a degree deficient. There are conditions that through heredity, environment, culture or lack of it, conduce to idiocrasy. These differences in body, temperament, and mind individualize us and should not be ignored in our philosophies.

Monotony in feature, form, or faculties would be undesirable.

Religion, so far as it meets the want of humanity, will not denaturalize mankind. A true religion will develop, enlarge, ennoble, exalt. Its work will be constructive, not destructive, and its trend will be in the direction of freedom rather than repression. It will respect the *man* being designed for him, and will be made up of no inflexible forms or absurd mental requirements. Each one's need will be satisfied and his selfhood respected. Such a religion Jesus taught. Christianity correctly interpreted, will crush no one. It is not designed for a bygone age alone, nor for a few dwellers in some remote country. It is for all times, places, and peoples. Something of this is indicated by the preface as set forth in the Prayer Book. As to what is commonly denominated "experience," religiously, I mean—shall there not be room for individualism? Must all feel alike? Can they, indeed? With the varying temperaments, and differences in circumstances and education, this is hardly possible.

In worship as in work or recreation our *selves* assert their claims, whether we are conscious of it or not.

Here, as elsewhere, our individuality must not be set aside for the sake of some arbitrary theory men have framed. God respects our personality and we must learn to do the same.

Jesus had respect to the "proper person," and in no word did he strive to make us as nearly alike as so many pins. He had no ecclesiastical process, by which to shape men in such fashion that their true selves should be lost.

In his treatment of SS. Peter, John, Thomas, "the woman at the well," Nicodemus, and others, we find a clear recognition of the dissimilarity of each. He knew what was in man, hence had no set phrases nor unchanging method.

Christian teachers, as they come to receive this truth, will enlarge their usefulness. We must not expect all men to accept our standards without modifications.

The Church also must have no tests that tend to the repression or destruction of individuality. Nevertheless an exaggerated conception of one's personality must lead to error in belief and in conduct. "No one liveth to himself." There is much we must yield that the "greatest good to the greatest number" may become possible. Insubordination to authority results in anarchy, schism, and all sorts of heresies.

Individualism is not the only factor in life, but it is important. Otherwise the Great Teacher never would have given utterance to the principle that the Sabbath was made for man—not man for the Sabbath.

THE MORALITY OF LUXURY.

By the Rev. Walker Gwynne, D.D.

THAT pleasure-seeking and luxurious living have grown apace in these United States during the last fifty years is something to be expected. A distinguished foreign observer remarked, nearly twenty years ago, that "the nation which, in Assembly General at Boston in 1624, laid down rigid rules against laced ruffles and silver girdles, which forbade beaver hats as a criminal luxury, dresses more extravagantly than any other under the sun." Since these words were written we know that luxurious living in America has increased by leaps and bounds. And in view of this condition the question must sometimes oppress tender consciences: Can the Christian life be lived, not only in the midst of these things, but in the enjoyment of them? Christian men, from the Hermits of Egypt on to the Puritans, the Quakers, and the Prohibitionists, have made war against this or that particular element of luxury, though they have not always been consistent in their warfare. They failed to learn what Dean Church has taught us with his beautiful combination of simplicity and depth, that "the gifts of civilization," as he calls the refinements and comforts of modern days, are for the most part direct gifts from the religion of the Beatitudes and the Sermon on the Mount. "He who gave us the gospel of immortality," he writes, "He who gave us His Son, gave us also civilization and its gifts" (p. 15). Intemperate reformers would fain improve the world by leveling down, whereas Christ's method was a leveling up. They would make life poorer for the rich; He would make life richer for the poor.

Now, first of all, let us ask what is meant by luxury? With the advance of science and invention, luxury means so differently to different ages and different peoples. One hundred and fifty years ago, in New England, warm churches in winter, or ice in summer, the automobile and the telephone, would have been equally regarded as signs of moral degeneration.

It is curious to see how new forms of luxury have always been looked upon with fear by the preachers and moralists of their day, as if in the thing itself some evil existed. Baudrillart, in his great work on *The History of Luxury*, tells us how "the substitution of oak for willow in making chimney-pieces, inspired a writer in the fourteenth century with pessimistic reflections. The exchange of forks for fingers is a proof of the fall of humanity. The wife of a Venetian Doge uses a golden fork, and a pious Dandolo shivers as he records the atrocity. The unfortunate lady, he adds, by heaven's just punishment, long before her death, exhaled a corpse-like odor! When mattresses were exchanged for palliasses, when beds were provided with silk coverlets and falling curtains, when torches were substituted for tallow candles, the rigorists cried out that morality was lost. An old Italian writer adds as the climax of iniquity, "Finally people begin to make great provision of confectionery! After this," adds M. Baudrillart, "the world had evidently nothing to do but come to an end."

At the outset, then, we must be careful to make a broad distinction between luxury and luxuries. "Every creature of God is good," St. Paul once wrote, "and nothing to be refused, if it be received with thanksgiving" (I. Tim. iv. 4). At the worst, luxuries are but the raw material of luxury, instruments that may be used lawfully or unlawfully, for good or ill. We know that our Lord was no denouncer of riches or of rich men, though He pointed out the "more excellent way." By His first miracle He supplied a poor marriage feast with wine in abundance, and such wine, we may be sure, as never mortal lips tasted before or since. He sat at rich men's tables, and rich men were among His friends. He accepted the loving gift of "spikenard very precious," the very type of Oriental luxury in one of its highest forms, and made His grave with the rich in a sculptured tomb, in the midst of a fragrant garden. Scripture never contradicts the natural principle that a man should enjoy the fruit of his labors, and it is certain that music and painting and soft clothing are just as much "fruit" as cotton cloth or potatoes. Heaven itself, Scripture pictures to us as a place of rich enjoyments, and even uses the language of greatest earthly luxury to describe it. It is the same pencil that paints for us in such awful colors the destruction of luxurious, ungodly Babylon, that gives us the picture of "Jerusalem the Golden." It is plain, therefore, that what we call luxuries are only good or evil in the using. We certainly would not be any better Christians, nor probably as good, if we eschewed railroad trains and autos, warm woolen and fine linen, and wore raiment of camel's hair, and lived on locusts and wild honey, or their American equivalents.

And yet we know full well there is another side, and a very dark one. Even God's best and noblest gifts, whether for the mind or the body, may be and are constantly abused. And the first of these abuses is excess. Excess is the bane of all life in this country of ours. We don't seem to be able to take things in moderation, not even our work. I am not speaking of excess that involves absolute riot or drunkenness. These are self-condemned. I am thinking of that degree of excess which, while it ministers to the flesh, at the same time lowers the whole intellectual and moral tone. To use St. Peter's fine figure in regard to such pleasures, they "war against the soul." How strong, too, is that other phrase, where St. Paul makes the sharp contrast, not between pleasure and duty, as we might have expected, but between pleasure and God. It is as if he said, "When you make pleasure paramount, you cannot fail but shut God out." For that love of pleasure dwarfs and kills, scorches and burns, every higher love, even the love of friend and kin, in the men and women who are consumed by it. And thus the pursuit of pleasure as an aim is bound to defeat itself continually. Nature, as we say, has its revenges. For instead of finding what they seek, men and women become physical and moral dyspeptics, blasé, and ennuyé, and unhappy.

And here let me guard against a too common mistake. Immoral luxury is by no means confined to the rich. We can find it even among the poor. Indeed it is a remarkable fact that the greatest single expenditure in this country to-day testifies to the tremendous extent to which luxury in its immoral sense has spread. Upwards of nine hundred millions of dollars annually, or more than is spent on national defence, or bread, or education, are spent by Americans on alcoholic beverages; and, in the judgment of experts, three-quarters of this sum comes from a class who are comparatively poor. A day laborer, earning nine dollars a week, who spends twenty cents or even ten cents a day on beer; a young married clerk on one thousand a year who spends fifty dollars on cigars, is plainly guilty of a most immoral luxury.

Another very common form of excess to-day—almost peculiar to our age—is what Mr. Gladstone used to call "imitative luxury." By that he meant the spending on house, or dress, or table, beyond one's means, or in order to make people believe we are better off than we are. The dwellers in suburban towns know something of what this invariably leads to in the deliberate swindling of owners of real estate, and tradespeople of every class, from the liveryman to the grocer, and even the barber and the newsdealer. Or again the luxury may be entirely within one's means and yet be wholly unjustifiable. It is not the imitation of the rich but the flaunting of riches, the vulgar swagger of riches, in the face of poverty. All selfish luxury tends to harden the heart and make it callous, even stupid, as to the needs of the poor. But the luxury of ostentation adds insult and scorn to injury. Such people, in insolence or criminal ignorance, ask why they should not do as they please with their own? And why should that hateful Lazarus persist in lying at their doors to remind them of his poverty? It is the old, arrogant Sadducean spirit which now as of old makes success, material success, or "getting on," the one test of worth and divine favor.

And so there is luxury *and* luxury, luxury that is lawful and right, which is social rather than selfish, which helps to make life brighter and therefore better; luxury which has its charter in that finely balanced counsel of the great-minded apostle, himself a celibate and an ascetic, which he once gave to a youthful Bishop in his dealings with men of wealth: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who (he adds) giveth us richly all things to enjoy" (I. Tim. vi. 17-19). Let us mark that phrase "Who giveth us richly all things to enjoy." That is one side of luxury, the lawful side. But there is another which we must not shrink from. The method of making his wealth may involve no moral wrong in a man. There may be no stains of blood on the roses or the lilies that adorn his gardens, and yet if enjoyed selfishly, or without the recognition of God the giver, his luxury can be no innocent thing. "The Christian spirit," writes Dean Church, whom I have quoted once already, "can ally itself with riches as well as with poverty; with the life of the statesman and the soldier as well as of the priest. It can bear the purple and fine linen; it can bear power; it can bear the strain and absorption of great undertakings. But there is one thing with which it

will not combine. Its antagonist is selfishness." Yes, there is the only real antagonism—"Lovers of their own selves"; "Lovers of pleasures more than lovers of God."

And while all this is perfectly true, while the Christian spirit may exist as fully in the rich man as in the poor, nevertheless one cannot help thinking the danger is that it will not. The vast discrepancies which we see to-day in this land of ours, between marvellous wealth on the one hand and deep and abounding poverty on the other, cannot tend to wholesome living either for rich or poor. Since the problem of negro slavery was settled in blood forty years ago, the problem of wealth and its right distribution is the greatest question probably which this country has now to face. It goes without saying that no one man can earn within thirty years the sum of three hundred million dollars by his own lawful labor, and no man can honestly acquire in these United States (as one man is said to have done) as much land as three times the state of New Jersey (see article in *Everybody's Magazine* for May 1905). It is true that tariffs and trusts and capital and labor, as such, have no lawful place in a Christian pulpit. As someone has said, we clergy are no more political economists "by the grace of God" than we are mathematicians by the grace of God. But while it may not be our business to devise economic remedies for economic evils, it certainly is the business of Christian priest and Christian layman alike to see if there is not a moral cause underlying this unnatural state of things, and if so, to deal with it as far as in us lies. Our influence as units in this great nation may be small; but, working together for one end, it may be mighty. Indeed it can accomplish everything in time in a land where intelligent public opinion has the power to make itself felt. Let us look, then, at some of the facts.

Few of us perhaps realize how serious, how tremendous, this problem is. Dr. Hunter, in his careful book on *Poverty*, the result of a long and personal intimacy with the thing itself, writes thus: "I have not the slightest doubt that there are in these United States ten million persons in precisely these conditions of poverty," and by this he means that state which has barely enough to keep body and soul together, and allows nothing for real physical efficiency or comfort. Or again, do any of us realize that, as Mr. Jacob Riis a few years ago showed, "about one-third of the people of New York City were dependent upon charity at some time during the eight years previous to 1890"? Do we realize that in the good city of Boston, "during the year 1903, over 136,000 persons were aided by the public authorities alone," that is, more than twenty per cent. of the entire population? These things in themselves are terrible enough, but what brings out their real character is that, side by side with these facts, we have the awful contrast of inordinate wealth in the hands of the very few. According to Mr. C. B. Spahr, this other fact stares us in the face, that "one per cent. of the families in the United States hold more [wealth] than the remaining ninety-nine per cent." all put together.

Can this vast discrepancy between wealth and poverty in a free land like ours be the result of just and righteous causes? It is undoubtedly true, as our Lord forewarned, that "the poor always ye have with you"; but we must distinguish. The poverty which punishes the vicious and the sinful is necessary and wholesome. But there is a poverty which ought not always to be with us, namely, that which is bred of unjust social conditions and the greed of men. Poverty of this kind is like much of the disease which used to scourge our cities and our armies. It will yield to a large extent to scientific treatment, and we are bound to make it yield. It is true we shall not accomplish anything like as much with poverty as we have done with disease. It is true, moreover, that sanitary dwellings, and pure water, and living wages are far from being all of religion. It is true, as the apostle says, that "the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17). But it is also true, nevertheless, that these material good things for men's bodies have at least as much relation to righteousness now as Christ's healing of the sick and feeding of the hungry had to righteousness then. Towards good legislation and social improvement we can all do something. Each in his sphere can influence his neighbors and, in the long run, influence public opinion in city, and state, and nation.

And the first way in which we can help is to learn for ourselves that all property, great or small, is only a trust, not an absolute possession. It is true that the enjoyment of the wealth which God gives to particular men as the reward of honest labor is a perfectly lawful enjoyment. He "giveth all things richly to enjoy." That is what St. Paul said even about rich men. But we must remember there are limits to this personal enjoyment, and that not merely for the sake of the rich man's neighbors, but for the sake of the man himself. People would save themselves from many a sorrow if they should learn beforehand that there is nothing either manly or womanly in self-indulgence, refined or unrefined, gentlemanly or vulgar; in fact that all selfish pleasure-seeking, when self only is thought of, is mean and degrading. "Lovers of pleasures more than lovers of God"—there, after all, is the necessary choice that Christian men and women must make. We can't be *lovers* of both though we may in the end find both. For there is a higher and nobler, and even a more pleasurable use of wealth than the mere personal one. There is the luxury of giving others pleasure; the luxury especially of providing on a grand scale for the spread of Christ's kingdom at home and abroad, which very few Christian men of wealth have yet discovered for themselves. There is the luxury of planning and carrying out great schemes that will help, and not hurt, the poor and the ignorant. There is the luxury, too, of providing such luxuries as museums of art, beautiful and open churches, great cathedrals, free baths, and parks, and gardens for the people. Every luxury of this sort which tends to make life brighter for the many, every social as distinguished from every selfish luxury is good and wholesome in itself, for giver and receiver alike. Of one such large giver a city rector was able to write lately these memorable words: "She was content to live unostentatiously, and give splendidly—a rare but fine ambition" (the Rev. W. R. Huntington, D.D.).

Let me offer here, in conclusion, three practical suggestions.

If the children of the rich and well-to-do to-day are to be saved from immoral and debasing luxury, they must learn that labor is the law of every life, without a single exception. "Six days shalt thou labor," is just as much the bounden duty of the rich young girl, or the rich young man, as of him whom we call the day-laborer. No life can be innocent that is spent in selfish idleness. Every idler must be living on the gifts of someone else, and so there is a pauperism among the idle rich that has all the marks of the tramp except his clothing and his uncertain abiding place. When the Church puts on the lips of her children the words, "My duty is to learn and labor truly to get mine own living," she makes no exception for "Lady Clara Vere de Vere," or the sons or daughters of American millionaires.

My second suggestion is that one of the greatest needs and duties of to-day is greater simplicity of living. That, observe, does not by any means imply meanness of living. There may be all the elegance, and all the refinement, and even all the richness, but there should be combined with all this, the enjoyment of simple things. For the greatest and best things in life, remember, are all common and within reach of those who possess but little of this world's goods. Even a man's earthly life and happiness, "consisteth not in the abundance of the things which he possesseth" (St. Luke xii. 15).

And my third suggestion is this: If people are to live simply and to work unselfishly for the good of their neighbors, as well as for their own good, it will not be merely because they are convinced of its being the wisest and noblest thing for "the life that now is." That thought may help, but it will not inspire. The supreme and moving force can only be found in the thought and the power of "the life that is to come." If America is going to escape the fate of every luxurious pagan empire, it will not be by the teaching merely of a code of morals, or the application of right social principles, or philanthropic legislation, though all these things are good and necessary. The Kingdom of God, whose outlook is confined to this earth, would be a poor substitute for the kingdom "whose top reacheth unto heaven (Gen. xxviii. 12). To make life here a better and a happier thing for all is indeed a noble aim, but it would little avail if death were the end of it all. To be of any real worth to men there must be "the unalterable subordination of things present to things to come" (Dean Church). In other words, there must be the grace and the power of religion, the thought that "the things which are seen," great and good though they be as God's gifts to us, are after all only "temporal," while "the things which are not seen are eternal." And if the realization of that truth leads some men and women to take our Lord's words literally to themselves, and "sell all they have, and give to the poor," and take up the cross of a wholly detached, and even ascetic life, who dare say them nay? Who dare charge

[*Continued on Page* 448.]

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE SOWER.

FOR THE FIFTH SUNDAY AFTER THE EPIPHANY.

Catechism: Fifth Commandment. Text: St. Luke viii. 15.
Scripture: St. Matt. xiii. 1-9; 18-23.

THIS is the first recorded parable of the Master. Why, at this point in His ministry, did He begin using this method of teaching? This question came at once to the minds of His disciples (v. 10).

The scene itself is a partial answer to the question. His wonderful words and deeds had drawn great crowds after Him. The opposition to Him was as yet but incipient. He had the attention of the whole country and from all sides men were crowding to hear Him. The crowd had become so great that it was really an embarrassment. He had no time to rest or even eat (S. Mark iii. 20, 21). His mother "could not come at Him for the crowd" (St. Luke viii. 19). If His work had been to merely secure a popular following, He would have gone on with the same methods as heretofore. But His mission called for earnest disciples, capable of thorough training, not for thoughtless followers. This very parable helps answer the question which is raised. There are different kinds of hearers. One of the most apparent results, and therefore an evident purpose, of His teaching by parables was to separate the earnest followers from the others. He presently adds deeper spiritual teaching, and many of His disciples go back and walk no more with Him (St. John vi. 66).

It is not part of the lesson to go deeply into this question. Yet the teacher, at least, needs to understand this much of the situation. It is His own explanation of the question (vv. 11-17). There were probably other reasons also. He was speaking of things which even the most earnest did not fully understand. He put His teaching, by this method, into a form which would be remembered by them more easily than abstract revelations, however clear. As they were later called to remembrance, after the coming of the Holy Spirit, and in the light of the resurrection, they would then be in a position to better understand the truth hidden in the parable.

The story of the sower pictures a man going through the fields scattering the seed with the full-arm sweep of his hand. The seed falls everywhere. Whether the ground be good or bad he drops the seed. Perhaps we may take our first lesson from this fact. "The seed is the word." The word is sown with a generous hand. All who heard Him that day heard the same words, and might have received the blessing. Only some have the faithful and true heart to receive the word. But these bring forth so abundantly that all the apparent waste is recovered. God is generous with His word. He willeth that all men should be saved (1 Tim. ii. 4). He gives to everyone the chance. The same good seed is sown everywhere. Should we be discouraged if we seem to scatter much seed with good hopes, which never seem to bear fruit? The seed often grows secretly, and its growth is not apparent. But if some little seed sown by the teacher falls into good soil, the increase more than repays for all the waste.

The hard road makes a place where seed cannot grow. Birds come and take it away instead. The soil of which the road is made might have been rich and fruitful were it in the field. What has hardened it? The passing to and fro of many feet. Nothing wrong about that. It would seem to point out the people whose lives have become too hard to receive the seed because they have been so packed with the passing of the daily round of work and play. The things which have passed have not been wrong. They have become deadly simply because of the force of habit. The "word" has been left out so often that no place is found for it to lodge. Apply this in detail. The deadening effect of habit is responsible for the failure of many. They do not intend to neglect their duty long, but the habit grows.

Stony ground is poor place for seed. The seed springs up, but there is not soil enough to bring the plant to seed-time and harvest. Stony soil is such by reason of the stony deposit made by water or ice. It is something which does not belong to the soil proper. The man represented has place for everything in his heart. He gladly receives the word, but so does he receive everything else which bids for his attention, and he has not the keenness to know that the word is of more value than anything else. He joins the Church as he would any other organization. While it is a new thing he is faithful. But when it comes to real work, and true service, and hard knocks, he cannot endure the burden and heat of the day. Apply this, too, in detail. Are we members of the kingdom for the entertainment we may obtain, or for work?

The thorny life is crowded too full of other things to receive the word rightly. The things which crowd are put into two classes. The cares of life are the bugbear of the poor man. There is much said in the Bible about the dangers that beset the rich man. But there are dangers for the poor man also. The toil of the week makes him tempted to sleep away the Lord's Day perhaps, or otherwise miss the word which is being scattered. The woman who is too busy with her house work, or who makes the children and the baby, God's best gifts, an excuse for neglecting the word, has thorns in the heart which should be rooted out. Then the rich man, too, may have a thorny heart. He is worried with the cares of riches. He may have been a poor man once, and then he thought if he ever was rich he would have time for the word. But there are even more temptations for him now. The "deceitfulness of riches" provides many things to fill up his time. Both poor and rich must do some "clearing" to receive the seed, and enjoy the harvest.

There is, however, good soil. This brings forth fruit with varied increase. But the sower is satisfied since each brings forth what he would expect from such soil. And there is nothing impossible about the good hearts. They are simply "honest and good." They hear the word, and they receive it, and let it have a place in their hearts, and the seed grows. St. Luke writes down (Text) two words which St. Matthew omits. They bring out something which is needed by the good hearts. They bring forth fruit "with patience." Let the word grow in your hearts patiently. Do not think that you will see flower and fruit every day. The seed grows secretly. Do not pull it up to see if it has grown. The greatest in the kingdom of God are they who have the trustful heart of the child (St. Matt. xviii. 4), and do what the King bids them to do gladly and freely simply because they are told to do it. They are honest in their acceptance of the word.

Good soil and good seed together make a fruitful harvest. We may get a lesson from the way the soil is made ready for the seed. Where the soil is not good, it must be enriched. Where it is hard it must be ploughed. Where it is thorny, the thorns must be uprooted. All the soil needs cultivation. So the good Sower makes ready His field. He sends us some affliction which ploughs up the old habit-hardened pathway. The riches, or the happy family life which choked the word, may be uprooted, that the soil may have room for the seed. In happier ways it may be cultivated also. Education and culture may prepare the soil. The seed grows, and the life is fruitful.

HOW ARE we to approach such blessed strength? First of all, through a steadfast will to refuse nothing that God requires of us, and to do nothing deliberately which can displease Him. Next, we must learn to take our faults humbly, as proofs of our weakness, and use them to increase our trust in God, and our mistrust of self. Neither must we be discouraged at our own wretchedness, or give way to the thought that we cannot do or bear any special thing; our duty is, while confessing that of ourselves it is impossible, to remember that God is all-powerful, and that through Him we can do whatever He may require of us. We must learn to say with St. Augustine, "Give me what Thou commandest, and command what Thou wilt."—*Jean Nicolas Grou.*

WE FIGHT not for ourselves alone. These are they—our brethren—the cloud wherewith we walk encompassed; it is for them that we wrestle through the long night; they count on the strength that we might bring them, if we so wrestle that we prevail. The morning that follows the night of our lonely trial would, if we be faithful, find us new men, with a new name of help, and of promise, and of comfort, in the memory of which others would endure bravely, and fight as we had fought. Oh! turn to God in fear, lest through hidden disloyalty we have not a cup of cold water to give those who turn to us for succor in their sore need!—*Henry Scott Holland.*

HONESTY and purity—these two are the web and the woof of character, and upon it God can embroider a beauteous tapestry—the picture of a God-like man.—*James L. Houghteling.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

FINAL WORDS ON "THE CEREMONIES OF THE MASS."

To the Editor of The Living Church:

SOME explanation may seem to be necessary for my reverting to the above subject after so long an interval, but the tenor of your editorial of October 28th, commenting on my letter printed in the same issue, imperatively calls for a reply. I have not hitherto been able to resume the discussion owing to a tedious illness, the after-effects of which are still hampering me.

As to your introducing the name of Dr. Percival into the question for controversial purposes, I must permit myself to say that you appear to those who knew him as we did, to be intruding on very sacred ground, and nothing is more certain than that he never would have allowed the use of his name against either Dr. McGarvey or myself, and that he would have been far from accepting your application of what he wrote.

Let me prefix to what I have to say a passage of the editorial just referred to:

"Will it be denied that the ceremonial use which we have criticised is copied after that of Rome? Mr. Hoskins himself answers the question when he expresses the belief that 'conforming faithfully to our own Liturgy, and having due regard to its history [we should] follow the general usage of the West.' His issue is not only with THE LIVING CHURCH but also with Dr. Percival, whose counsel was once respected by Philadelphia Catholics. Alas, how soon are we forgotten, when this mortal has put on immortality!"

We have not forgotten Dr. Percival, whom we remember day by day in prayer, thought, and study, nor do these papers of his on Catholic ritual, put away by you, and, as you yourself told us, *forgotten*, warrant the application, unfavorable to us, which you chose to give them. The application is your own, not Dr. Percival's. When he speaks of those "who think that anything that is Roman must likewise be Catholic and therefore right, and worthy of imitation," we utterly disclaim any such view. On the other hand, as a warning against tendencies in a contrary direction, Dr. Percival has, reminded us, "The *a priori* of right is in favor of and not against Rome in the matter of ceremonial."

My own words cited by you as above, especially read in connection with what preceded them, are not rightly patient of the construction which your representation renders it necessary to put upon them. I did not write or mean "We should always follow the Roman use." My words were carefully chosen, and, I think, were perfectly clear. I did not say "Roman use," but "general usage of the West," to show that it is the usage *so regarded*, and not the authority of the Roman see *as such* that is considered. But the last clause of my sentence only applies after the two preceding clauses have gone into effect. It relates only to what is *residual*. In the first place, we faithfully conform to the present American Liturgy (not the present *English* Liturgy—a very different matter!). We do *not* try to force an agreement with the Roman use, as might more or less plausibly be done with regard to several points of ceremonial not recommended by Dr. McGarvey and Fr. Burnett, and which have sometimes been introduced into our American churches. You have acknowledged (with some not altogether clear reservation) this loyalty to Anglican standards. I note, in your issue of August 12th, mention of no less than seven such points, to which, as corollary to consecration on the paten, might be added non-use of the humeral veil. As the Liturgy is the foundation of the ceremonial my first clause above makes a wide-reaching exclusion of what is properly Roman, that is, Roman and not Anglican or American. An exclusion, quite as far-reaching, and *additional* to the first, I gave in the words, "and having due regard to its history." It would require an extended treatise to explain all that is justly included under and implied by those words. It is only after the two great conditions of liturgical and historical fidelity have been fully satisfied that the general Western usage applies as a supplementary consideration. It is helpful both by way of interpretation and to settle many minor matters which need settling.

Let me now revert to some of the details treated in my former letter and your comments on my discussion of them.

The biretta. The biretta is not a vestment. I repeat that statement. I never heard of anyone who called it so. The biretta is not a vestment any more than the cassock and its cincture are vestments. The priest is already wearing these (but of course removes the biretta for the time being), when he puts on his eucharistic vestments, which are just six, each assumed with a prayer: amice, alb, alb-cincture, maniple, stole, and chasuble. What is the biretta? It is a distinctive form of clerical head-covering, worn ordinarily by a cleric in church and at appropriate times and places outside the church also. If a priest (except when carrying the chalice) passes before the High Altar or an altar on which is the Blessed Sacrament, he uncovers. As I said, the biretta is not worn in divine worship. At the point to which you referred me, the celebrant and the sacred ministers are seated and are not engaged in divine worship at that immediate time, having already said the Creed. They do not say it twice over. My statement was quite accurate, but by giving it a meaning I never thought of, it was possible for you to controvert it as incorrect. At that time the choir and congregation are engaged in singing the Creed, but they *never* wear the biretta, and my statement was not meant to apply to them. I am sorry I did not foresee the possibility of the construction you put upon my words, and express myself so as to exclude it. While the choir sings the Creed, the priest and sacred ministers, if they have their heads covered at the time, uncover at the Holy Name, at the Incarnatus, and at "together is worshipped," and kneel at the Incarnatus on Christmas and Lady Day.

The permissive Collect. You used a remark of Dr. McGarvey's, that there was no *liturgical* reason why this should ever be said—a perfectly correct statement—to suggest that he did so because it was not in the Roman Missal and that he was trying to deprive us of the treasures of the Prayer Book. Such a suggestion was entirely arbitrary. I need not inquire into the animus which would seem to have prompted it, but it led me to give the history of a collect and of this collect in that place. Of course you "had not suggested that" it "'liturgically represents the prayer for the King,'" and I did not say or imply that you had done so. But that point appropriately had a place in the discussion. It is not a question of the *Roman* Missal at all. There have been two breaks in liturgical tradition at this place. In 1549 one of two collects for the King was to be said "with" the collect for the day, a liturgical novelty; in the present English Book it precedes this, and the American Prayer Book omitted it and substituted a prayer transferred from another part of the service, not at all of the same or an analogous character, but at the same time made the use of it permissive.

The celebrant's sitting. As to the celebrant's sitting during the choir's singing of the Creed, I must say that I have never seen in any of our churches "the whole congregation take their seats when the celebrant and sacred ministers do," or even any great number of persons do so, nor can I imagine why they should do it, especially when they see the choir and servers remain standing. I *have* sometimes seen a number of persons, evidently visitors unfamiliar with the service, sit instead of kneeling at the *Incarnatus*, and remain seated afterwards. The priest not going to the sedilia till shortly before the *Incarnatus*, this might perhaps produce something of the effect which you attribute to the priest's seating himself. I should have thought that the congregation would not suppose that they are to take the same postures as the priest. Did the congregation you mention, stand at the Absolution or Consecration because the priest did so? or throughout the sermon, if the celebrant was the preacher? It seems incredible that the regular congregation should be so unfamiliar with the more salient usages in the ceremonial, and visitors for the most part are guided by what they see others in the congregation do. The book does not insist upon this point of the priest's sitting, but gives directions as to what is to be done "If the celebrant and the sacred ministers sit while the choir sing the Creed" (ii. 51). I find no direction in the book that they should "loll," nor am I familiar with such an expression in liturgics. It may interest you to know that the use of the Church of the Evangelists, Philadelphia, under the rectorship of *Dr. Percival* was for the celebrant to sit during the singing of the Creed at High Mass and Choral Mass, and at the former the sacred ministers sat also, and the *biretta* was worn by the celebrant and sacred ministers when

seated, and was also worn in all processions. On these points we *know* specifically that Dr. Percival did not agree with your views. If any persons, now that you have suggested it, use my explanation of the priest's sitting as an argument against fasting Communion and Choral Mass, I cannot hold myself responsible for the hopeless weakness of such reasoning. Fasting Communion rests on firm foundations of its own. As to Choral Mass, I had supposed that choral services were popular. Strict observance of fasting by the celebrant at a late Mass can hardly be expected to be any too widely favored among the clergy except for conscience' sake—for obvious reasons.

Turning the leaves. As to the deacon's "turning the leaves" during the canon, it ought to be somewhat more than obvious that I never contemplated use of a pocket-size Prayer Book on the missal stand at High Mass. My reasoning rested on no such assumption. You are welcome to strike out the one brief sentence from which you took that flight of fancy, and the force of the rest of what I wrote remains quite unimpaired. I repeat: "The one and only authorized Order for Holy Communion in the strict sense of the word 'authorized,' is found in the Book of Common Prayer," and in that one has to turn the leaf. It will not do in these matters to trust to publishers, any more than to assume that all churches are "steam-heated," a by no means satisfactory means of heating, I should say. I wrote to Dr. Hart some inquiries on the matter of the standard, and in his letter of reply he says: "There is a Standard Book of Common Prayer, and strictly speaking no Standard Altar Service or Litany Book," and then goes on to explain the facts with regard to certification of the two books last mentioned. But of course in any case there was no reason whatever to imagine "slavishness in following Roman precedent" in Fr. Burnett's (*conditional*) direction.

Preparatory office. You objected to the preparatory office at the foot of the altar. Here again you are at odds with *Dr. Percival.* Under his rectorship it was said, as it stands in *The Ceremonies of the Mass,* and stood in *The Ceremonies of a Low Celebration,* by the priest and the sacred ministers at a High Mass; otherwise by the priest alone in default of servers or because they had not learned the responses.

"Responsory thanksgiving office." I wrote: "You seem to be under some strange misapprehension. . . . . Twice you speak of a responsory *thanksgiving office* between priest and servers. There is none in the book." I emphatically repeat that statement. You refer me to i. 141-144 and ii. 106-108, both references relating to the same part of the service. There is no such thing there, nor anything like it. What I find on those pages is the prayer *Placeat tibi* and the Last Gospel. Neither your reference to the collect "called the *Postcommunio* in the Roman Missal," nor your alteration of this to "the section *beginning with* the *postcommunio*," *i.e.*, "in the Latin Mass," proves the existence of a "responsory thanksgiving office between priest and servers" in this book or at the place given. (By the by, the Roman Missal makes the section—or first of two sections—apparently intended by you, *begin* with the antiphon called *Communio.*) In accordance with the rubric in the Prayer Book, we make the ablutions after the Benediction. Therefore the prayers, *Quod ore sumpsimus, Corpus tuum,* and *Placeat tibi,* are in this book not placed in the part of the service coming between the Communion and the Benediction, but after the Benediction. The prayer of thanksgiving in our Liturgy, "Almighty and ever living God, we most heartily thank thee," is the successor of the *Gratias tibi ago* in the Sarum Mass, and is not found in the Roman ordinary. The *Placeat* is said by the priest at the middle of the altar, and is not, as may plainly be seen by reading it, a thanksgiving, but a final prayer that God may accept the Sacrifice which the priest has offered: "Let this my bounden duty and service be pleasing unto thee, O holy Trinity." The servers make no response to it. After this the priest goes to the Gospel side, where he says or reads the Last Gospel, usually St. John i. 1-14. Before it he says: "The Lord be with you. *Response.* And with thy spirit. *Priest.* The holy Gospel is written," etc. *Response.* "Glory be to thee, O Lord." After the Gospel, *Response.* "Thanks be to God." That is all the responsory part. ("Thanks be to God" is, of course, said after other lections.) It is not "elaborate," and it is not a thanksgiving office. On p. 144, the book *does* say that the priest "goes to make his thanksgiving, saying the *Gratiarum Actio* or other office." But that office is for priests alone, and is not said in the sanctuary, but after the priest has unvested. Usually the priest says it alone, but responses are provided in it, and, if convenient, several priests may say it together. I have often said it with Dr. Percival and others. The servers have nothing to do with it, and it is not given in this book.

Oblation by anticipation. You objected to the prayer, *Suscipe sancte Pater* (i. 85), and I defended the use of it as "an example of what is found so often in old liturgies, oblation by anticipation from this point onward." To this you replied, "As to 'oblation by anticipation,' . . . . our position is precisely that of Dr. McGarvey, stated on i. [page] xv. Unfortunately, the principle therein laid down is itself violated on page 85." This is an entire mistake. At i, p. xv., Dr. McGarvey objects to the prayer *Supra quae* in the Roman canon because in it *after consecration* God is asked to accept the Sacrifice as He had accepted the offerings of Abel, Abraham, and Melchizedek, so that the Sacrifice of Christ's Body and Blood is apparently put on the same level as the patriarchal sacrifices. The import of the prayer *Supplices te rogamus* is also objected to by Dr. McGarvey as unintelligible in a prayer coming after consecration. Clearly these prayers are not examples of "oblation by anticipation." They do not *anticipate* consecration, but are inconsistent with the fact that consecration has already taken place. Your charge that Dr. McGarvey violates on page 85 a principle laid down on page xv., therefore falls to the ground.

The principle of oblation by anticipation is a perfectly legitimate and reasonable one. The prayers of oblation are offered with a certain reference and intention, and apart from that intention and reference they would be sacrificially worthless. The Liturgy, related to the consecration as its centre and principle of being, is as a whole a service of *Oblation,* with Communion as its third great element. There are also the preparatory elements of penitence and instruction, but oblation is the vital cord which effects the unity and constitutes the tenor of the whole service. I can adduce examples of oblation by anticipation from what may perhaps be regarded as the most venerable of all Liturgies, the Greek Liturgy of St. James. Before consecration and before the *Sursum Corda,* in the Prayer of the Veil and in several other prayers preceding that, the priest speaks, of course by anticipation, of *"this* awful and unbloody sacrifice," using the same phrase as in the essential clause of the Great Oblation. In our own Liturgy also we have a very striking example of anticipation of consecration in the invitation, "Ye who do truly," in which we are bidden to "draw near with faith, and take *this holy Sacrament,"* a considerable time before consecration.

"The Ceremonies of a Low Celebration." You said: "Mr. Hoskins does not understand why our 'attitude was so different towards Dr. McGarvey's *The Ceremonies of a Low Celebration,* of which this book is in part merely a new edition.' . . . . In the first place, there were 104 pages in the earlier work and 442 in the present one. It will hardly be maintained, therefore, that this should be treated merely as a new edition."

Here note that I did not write "merely" alone. I wrote *"in part* merely," and I *added,* "and to the principles of which it completely conforms." The present book differs from the former by enlargement and revision, but is in no way inconsistent with the principles of the former. You arrive at your total of 442 (it should be 443), by adding the pages of the two parts. Of course the former book related to Low Mass only. You could not expect directions for High Mass, Choral Mass, etc., not to contain matter additional to those for Low Mass. But apart from this, your criticisms have largely related to matter contained also in the former book. I am not the only one to whom you seem to have entirely changed your attitude in these questions. You now appear to be hostile not only to this book, but to the ceremonial of your own Cathedral.

That *Dr. Percival* warmly approved of *The Ceremonies of a Low Celebration* is certain. I have before me his review of that book, which appeared November 1891, in *Catholic Champion,* a publication supposed now to be identified with THE LIVING CHURCH. Allow me to quote this much from Dr. Percival's review:

"Until the publication of this little volume, the ritual books on the English Prayer Book have been, broadly speaking, of two kinds. The first variety consisted of attempts, more or less scholarly, to force the Prayer Book service into the ritual either of Rome or of Sarum (a varying quantity, giving room for vast exercise of the imagination). The other class of books merely took the Prayer Book and fastened on it rites and ceremonies of East and West, and of original composition according to the will of the author. . . . . But the work before us is of a class by itself, differing from any ritual book that we know in English, and the difference consists in this: that for every direction given the authority on which the direc-

tion rests is cited, and that for each point in which the author departs from the modern use of the Western Church he gives the liturgical reason for such departures." And he goes on to exemplify this and emphatically to recommend the author's abundant use of good authorities. He also says of the book: "All of it is careful, scholarly, and judicious, but the Preface is the best statement of the 'Ritualistic position' we have ever read. It is perfectly loyal to the Prayer Book, yet perfectly fearless in its declaration of the necessity of Catholic ritual."

You represent that "since the year 1891 the science of Liturgiology has made immense strides," etc. Very impressive perhaps, but very vague. It all depends on just what those "strides" are and just at what specific points in a right direction they have safely arrived. For example, to be definite, what are the ceremonies of the Mass, *unknown to us previously to 1891*, which we are now to adopt? Whatever new *information* has been published since that date is by itself to be acknowledged as so much pure gain. The *deductions* of certain writers from it, and their *views* in connection with it are quite another matter, and are not *necessarily* valuable or to be accepted. Unfortunately not only since 1891, but previously to that date, a number of the best reputed English Liturgiologists have shown a spirit of ineradicable English insularity, and a remarkable survival of Protestant prejudice for men claiming to be Catholic. And we fear they have little appreciation for the excellence of our American Liturgy, which has the bad taste to be better than their own. Besides this, the Erastian entanglement of the Church of England, a condition from which we are happily free, not only palsies their acts, but biases their opinions.

I must deprecate your imparting a sectional tone to your animadversions by speaking of "four cities, all of them on the Atlantic seaboard," as if a difference of view in these points agreed with your geographical division. I am sure that it does not. The Right Reverend the President of the Clerical Union for many years has been the honored and beloved diocesan of Milwaukee, and we have also our share in the newly elected well-known and well-beloved Bishop Coadjutor. We can therefore find at least some degree of comfort when we read such *up-to-date* and withering theological phraseology as "vermiform appendix."

Accept our sincere thanks for at length printing those long-forgotten papers of *Dr. Percival's* on Catholic Ritual which are so favorable to our cause. We trust that those of your readers who are interested in this discussion have preserved and studied them. (It may be useful, by the by, to call attention to the rather confusing misprint "purest" for "purist" in the first paper, and to offer the conjecture that in the second paper, Dr. Percival meant to say, "We desire our worship to be like that *depicted* [instead of *deputed*] in vision by the Beloved Disciple as the worship of heaven.")

Here I can appropriately copy the penultimate paragraph of your discussion of our subject in your issue of October 28th:

"If Catholic Churchmen prefer to assume that Catholicity in worship is identical with Romanism, they are simply inviting utter defeat to all they wish to accomplish, as well as division in their own ranks, however loyal be the adaptation. It is true that we are a Western Church. It is also true that we are an Anglican Church. It no more follows that we must be *only* Western, than that we must be *only* Anglican. Our Blessed Lord constituted one Church; not two, nor three. That one part is Eastern and one part Western, no more estops the Western Church from learning from the East, than the fact that one part of the Western Church is Anglican and one part Roman, estops either from learning from the other. The treasures of the whole Church of God may legitimately be drawn upon, in the preparation of an American Catholic use. Italy is no more to us than Russia." [This is throwing the whole history of the Anglican Church overboard. What has Russia to do with it?] "This American Church, standing between East and West, touching the former more closely than the latter," [Alaskan and Aleutian ceremonial?] "must be broadly Catholic and not slavishly Western."

Now I do not call the above programme *Catholic* at all, except in some "broad" and innovating sense of the word "catholic." To be "broadly Catholic" in the way you seem to suggest, is to ignore all Catholic history. It is mere lawless, individualistic eclecticism. Our Lord instituted one Church, the Church discipling all nations, one holy Church throughout the world, Catholic, and in that Church by His Holy Spirit and providential direction has founded and guided many local Churches, and these have from time immemorial belonged to two great markedly distinguished divisions, Eastern and Western. In the second century, or for a part of it, there may have been something like one and the same Liturgy in East and West, but as far as our actual documents go, that proposition belongs to the region of conjecture rather than of fact.

Our American nation is essentially European in substance, with its main Anglo-Saxon element dominating its whole history. American Churchmen are not Russian, Chinese, or Japanese Churchmen. Our Church is the daughter of the Church of England. Our mother Church of England has, under laic and civil tyranny, passed through frightful vicissitudes, barely preserving her identity, and in great sons like Laud, Cosin, the Nonjurors, Keble, Pusey, and the Victorian confessors for Catholic freedom, struggled to recover what has been jeoparded, rejected, distorted, and impaired by Thomas Cranmer, Somerset, etc., the Genevan school, Puritans, and Latitudinarians. And our American Church has had her rich part in this heritage of Catholic revival.

Ceremonial must rest (1) on our existing American Liturgy; (2) on history, authority, and analogy. An eclectic ceremonial is chaos. It is clearly disapproved of by *Dr. Percival* (see my extract from his review). We cannot wipe away our historic lineage, start once more with *tabula rasa*, and construct a new and eclectic ceremonial, or put raw and random patches on the old garment.

Once more, we do *not* "assume that Catholicity in worship is identical with Romanism," and I am glad to note that if I had had those papers of Dr. Percival's before me when I wrote my letter, printed October 28th, I should have expressed myself very much as I actually did. *Dr. Percival's* papers, and the review above mentioned, again and again support Dr. McGarvey's positions and what I wrote in my letter as against your criticisms, and as against the prejudices of the so-called "English" school and its following. You found fault with Dr. McGarvey's words: "The various diocesan rites of England, known by the names of Sarum, York, Bangor, Hereford, and Lincoln, were not in any sense distinct liturgies, but simply Uses of this composite Roman liturgy," and its context. The word *composite* here is new, but this paragraph and the one preceding it, are almost absolutely the same in this and the earlier book. They stand there in the Preface, which Dr. Percival's review singled out for special commendation. Dr. Percival says, moreover, in his third paper:

"These variations [in English diocesan Uses before the sixteenth century] formed no distinctly Anglican rite or ritual, they built up no wall of demarkation between England and the rest of the Catholic West. In France and Germany the state of things was exactly the same; and when it is traced to its source it amounts to nothing more than this, that the Franco-Roman rites and ceremonies brought over by St. Augustine, were subjected to various changes in the different parts of the country. . . . There was, however, even then one unifying influence at work and that was Rome. Wherever her clergy went, as legates or what not, they carried with them the rites and ceremonies of the Holy City, and (as was natural) these were eagerly adopted, so that often while the words used were unknown at Rome, the Roman rites and ceremonies had been substituted for the varying English native, or (as was often the case) French growths. From the foregoing very brief statement of the true state of the case it will be evident that for people to talk about 'following' the English Rite and Ceremonial, is simply absurd. There never was any such thing to follow. There was a Sarum rite with its attendant ceremonies; and a Hereford rite; and a York rite, etc., etc.; but an English rite there never was, and therefore we can never follow it."

And again:

"Nor is it our place to import strange rites and usages from the East, on the ground that they are more primitive. The Church of England is not part of the East, but part of the West; her rites and ceremonies were always those of the West; and if we are to restore the old, and not import the new, we must look to the West and not to the East for our ritual adjuncts and for the details of ceremonial."

We here call especial attention to the last clause.

And again:

"From all we have said, one more thing follows as an absolutely necessary corollary, we must invent nothing new."

I wrote:

"An 'American' Ceremonial—is that to be something *newfangled*, unhistorical, un-Catholic, haphazard?" (By the by, in Dr. Percival's text a few lines further on, "Falkenstein" should be corrected to "Frankenstein.")

To sum up. Dr. Percival insisted on our being a *Western* Church, did not approve of borrowing from the Eastern Church, was utterly opposed to the eclectic ideas you put forth, thought we must look to the *West* "for our ritual adjuncts and for the details of ceremonial," and that we must "invent nothing new," had in his own church, under his own rectorship, the custom of

the celebrant's sitting during the Creed and the use of the biretta, the preparation at the foot of the altar, etc., and emphatically approved of *The Ceremonies of a Low Celebration.*

As to an elaborate responsory thanksgiving office between priest and servers, it is nowhere in the book.

Oblation by anticipation is legitimate and has abundant precedent.

In conclusion, with regard to the "fair linen cloth," to be used after all have communicated, it seems necessary to remind some who have written on the subject that, considering the treatment of what remains of the Blessed Sacrament as *reservation,* provision must be made for reservation *in two kinds,* and that therefore the Roman analogies alleged hardly apply.

LEIGHTON HOSKINS.

[Discussion of this subject in these columns is now at an end.—EDITOR L. C.]

EVOLUTION AND CHRISTIANITY.

To the Editor of The Living Church:

IN reference to the article in your paper of January 13th, 1906, "Evolution and Christianity," by the Rev. Percy Trafford Olton, I read with great satisfaction his argument in regard to the evolution of man, yet I must say that I find an unfortunate turn within his conception in which he seemingly inclined to believe that man descended from a lower being to the present state. Man, in regard to his body, was created a perfect being with the same body in which God descended to earth in Jesus. There was never a physical evolution in man, and the spiritual evolution is recognizable only in the enlightenment which Christ brought to earth by His coming. If science would accept an evolution of a higher sense of honor, they would think it more honorable to be in relationship with God than to trace the same to the monkey or any lower animal being, and thus spend the value of time in searching and hunting after a phantom which is not within their reach. Even if we should admit that the whole universe, also man and animals, are the products of the evolution of nature, we still cannot deny the work of wisdom and logic within the universe which is particularly displayed by the creation of man and animals, with the distinctly drawn line of the two different sexes. This latter fact will prove that nature, in her creating and sustaining power must be a calculating existence and her activity could never be a mechanical one, ergo, we may just as well accept God within Nature.

Furthermore, after we cannot escape to accept Nature in this sense, we certainly must arrive at the positive conviction that such a wise and logical forming existence never could have made the mistake and leave the present monkeys, whose ancestors must undeniably reach just as far back as ours, in their low animal life, and to elevate some of those beings to the present man. Any connection between man and monkey or any lower animal beings, which dwell on the top of the tree, is nonsense and an empty space in the record of science.

New York, Jan. 16, 1906. ALOIS VON BAUER.

AN AUTONOMOUS BRITISH PROVINCE.

To the Editor of The Living Church:

YOU are, as a rule, so reliable and cautious in your editorial pronouncements, that one need feel no delicacy in drawing attention to an occasional slip. Even Homer sometimes nods, so that the undermentioned error in your excellent article on *The Pan-Anglican Congress of* 1908 is perpetrated in good company.

You state that "the American Church . . . is the only instance of an autonomous national Church, wholly free from allegiance to the Church of England." Are you aware, that owing to the statesmanlike action of the late Bishop Gray, formerly Metropolitan of Capetown, the Church of the Province of South Africa is to-day enjoying that very position of complete independence which a little lower down you desiderate in connection with other branches of the Anglican Communion in the various British Colonies? So far is this the case, that ultra-Britishers in South Africa have started schismatical "English Parishes," which (I am thankful to say) are not recognized by the See of Canterbury, as being anything better than Liturgical Congregationalists.

Need it be explained, that when our brethren in South Africa wisely agreed to call their branch of the Church by her rightful name, they intended the word *Province* to be understood—not as connoting subserviance to any earthly empire, but as setting forth the fact that they were and are a *Province,* in the old ecclesiastical sense of the term, in the world-wide Catholic Church?

Speaking of this subject, brings me to another excellent article in the same issue of your paper, where you comment on the hesitation of Canadian Churchmen with respect to changing their present anomalous designation (The Church of England in Canada) to that of The Church in Canada or The Canadian Catholic Church, for fear that either of these names might offend their separated brethren of other Christian bodies. Bishop Gray of Capetown had no such fear. In spite of the fact that the Dutch Reformed sect was and is still the spiritual home of the majority of Africanders and in spite of the fact that even the British, in those parts, are largely non-Conformists, he wisely told the simple truth in the title of his Church. That Church bears the honorable distinction of being the best abused branch of our entire communion, but amongst all other criticisms (and they are both many and bitter) heaped upon it, I have yet to learn that its name has ever proved an object of offence.

As an old Anglo-Indian, may I thank you for your temperate, charitable, and (if I may use the word) original remarks on the thorny question of the Church in Travancore. I believe that no one would welcome your irenic suggestion more heartily than the authorities of the C. M. S., who are prayerfully and earnestly seeking for "a right judgment" in this perplexity. As I am afraid, lest your article may not come under their notice, might I suggest that some means may be taken to have the matter discussed at Salisbury Square on the lines that you so ably and so happily propose? A. R. MACDUFF.

Santa Barbara, Cal., January 15, 1906.

WHITSUNDAY SERVICES.

To the Editor of The Living Church:

I FIND that many of our parishes have begun to observe what has been commonly called "Children's Day," or "Flower Sunday." The thought underlying such an observance does not appeal to me, particularly as Whitsunday comes at about the same season of the year.

Last year, in arranging a Whitsunday Sunday School service, I found a great dearth of Whitsun carols. One would think that the many incidents commemorated on this feast would call forth even a wider selection than we have for either Christmas or Easter. I should like to ask of you three things: first, that you call this matter to the attention of carol writers; second, that you mention the matter in an editorial at some fitting season, and, third, that you issue a Whitsunday Sunday School Service, similar to those issued for Christmas and Easter. Please help to create the demand for such a service and to supply the means for it. CHARLES DONOHUE,

Rector of St. Paul's Church, Grand Rapids, Michigan, a parish with three Sunday Schools.

THE DOCTRINE OF THE TRINITY.

To the Editor of The Living Church:

A CORRESPONDENT asks "if there is any essential difference" between the doctrine of the Trinity as I stated it and Sabellianism.

Yes, there is an essential difference. It is the difference between the orthodox doctrine and, to use Scripture language, "a damnable heresy." It is the difference between the necessary internal and so eternal distinctions within the nature of God, and the external manifestation of Himself. This is the well-known and accepted teaching in the Church's theology.

The theory of Sabellius was that God was but one person manifesting Himself in a three-fold way to His creatures. Without a creation these manifestations could not exist. The Trinity he taught was thus an unreal one.

The Church's doctrine has ever been that in the one Essence of the Infinite Intelligent Will, there has ever been the necessary internal distinctions of being, knowing, and loving, which are separately self-conscious and are called hypostases or persons. The Trinity is thus independent of creation and a real one.

It may answer a latent query in the mind of some to add, that Being, Wisdom, and Love are of the Essence of God, and so we say, "Love is God," "Wisdom is God," or "God is Light," "Being is God," or "God is Life." But wisdom and love are

also accounted along with Omniscience and Omnipotence, as attributes, and we say "God is wise and loving." These terms are thus in two categories. All the attributes belong to each one of the Divine Persons, but as in the Eternal Intelligent Will there are only the three necessary distinctions above given, there are but three Persons in the Blessed Trinity.

I may remark that I was not attempting to give the scriptural or other proof of the Church's doctrine, but to show philosophically its reasonableness. Your correspondent has found peace in believing in it as an *"unintelligible* revelation." I am glad he does so. It may be well for some minds. But it would seem to most that a revelation that is unintelligible cannot be an object of faith. C. C. FOND DU LAC.

THE EIGHT-HOUR DAY.

To the Editor of The Living Church:

WILL you permit me to take exception to your editorial in the issue of January 13th on "The Economic Question of the Eight-Hour Day." As a rule I read your editorials with much pleasure, but this one grieves me. Arguments made against short hours and high wages are usually fallacious—they go to pieces whenever they are put to test. I am not purposing to show you how erroneously you argued in your editorial by presenting counter abstract argument; but give two cases with which I am familiar as an answer to it.

Some years ago, the clerks in this city asked that all stores be closed at six o'clock. The campaign was hot—employers, and their expert jugglers with figures, proved conclusively (in their own minds) that it would ruin all business to grant the request. It was forced, however; and, to-day I do not know even one employer who would willingly go back to the old way. Some of them have told me that the early closing has turned out a benefit to them instead of a detriment.

Again, a few years back, the miners here, and there are ten thousand of them, secured an eight-hour law—a reduction of two hours' time. It was said by the owners and managers, that the mines would have to shut down. High wages were already paid, the ruling rate being from $3.50 to $5.00 a day. Now, if the wage was increased, the mines could not be worked with profit. They have been worked continuously, and the prosperity of the city was never so great as now.

I know workingmen are often very unreasonable in their demands, but not more so, I verily believe, than their employers. Eight hours is quite long enough for any man to work in one day. It will be said that employers often work many more hours than their employees, which is quite true, but they do it to get greater earnings. What they can earn is measured by their ability and devotion to their business. The workingman receives no more for ten hours' work than for eight—unless an agreement is made that he shall be paid for over-time.

It seems to me, sir, that the editors of our Church papers—who have large influence, because of large congregations, might do a splendid thing for Christ and His Church, if they would from time to time urge capitalists and all who employ men, to think of the interests of those they employ; and to grant, *unasked,* all kinds of favors—short hours, large wage, good homes, and social privileges. Urge them not to wait until they are forced to make concessions, but, at the beginning of every year, voluntarily, say to their employees, My profits have been large, and I can afford to do more for you than I agreed to do. Here is your extra dividend. S. C. BLACKISTON.

Butte, Montana.

[But suppose it would be untrue to say "I can afford to do more for you than I agreed to do." What then?—EDITOR L. C.]

ACADEMIC DEGREES.

To the Editor of The Living Church:

TURNING from reading the letters from Bishop Williams and President Peirce on "Degrees," in your last issue, I took up to-day's New York *Tribune* and was impressed by the following cablegram, which first caught my eye:

"SANTO DOMINGO LOSING GENERALS.

"CAPE HAYTIEN, Jan. 14.—A sanguinary encounter has taken place near Guaybin between the troops of General Carceres and the Insurgents. Several Generals on both sides were killed or wounded."

And the thought occurred to me that they must have Generals down there, about in the proportion that we have Doctors of Divinity up here. Only that they have some use for Generals down there, as they have so much fighting to do, and in this way, too, they have the means of getting rid of the superfluity.

No one would wish to get rid of any of our Doctors of Divinity, through "sanguinary encounters," yet I think a great many would be glad if the Church could be rid of all spurious "Honorary Degrees" (and I should think some of those who have *gotten* them, would be the most glad to be rid of them).

It seems to me, however, there is more than a ludicrous side to this matter, and that something ought to be done to prevent this traffic in counterfeits; that the agitation against it is good and ought to be encouraged; that "publicity" will help in this as in other matters. E. JAY COOKE.

PAROCHIAL MISSIONS.

To the Editor of The Living Church:

A RECENT letter in your "correspondence," suggesting a new tractarian movement, and especially of mission preachers, who could aid us in giving "missions" for non-Church people, interested me to the extent of adding a word. In my own parish, for example, where the Church has had a real foothold, gained in the face of opposition, but a few years, where, too, so many people seem not to be "settled" anywhere, such a mission might do much good, at least in giving general information.

Some energy put into this line of work might accomplish great things. Respectfully yours,

RAYMOND M. DOW ADAMS.

Church of Our Saviour, Milford, N. H., Jan. 16, 1906.

AN EXECUTIVE FOR THE CHURCH.

To the Editor of The Living Church:

OUR Church (whether called the Protestant Episcopal Church, the American Catholic Church, or the Church solely) needs an administrative and executive head. It has needed such a governing power for more than a century.

The family has a head, the parent. The parish has a head, the rector. The diocese has a head, the Bishop. The Church of the several states, or more properly speaking, of the nation, has no head, no executive power, no administrator of its affairs or executor of its laws, but it is merely a collection of confederated dioceses. Each diocese takes care of itself, according to the wisdom, learning, and common sense of its particular Diocesan or according to his lack of these qualities. When to this latitudinarian system is tacked a law-making body called a General Convention, meeting but once in three years for about two weeks, and made up of five hundred deputies and one hundred Bishops, it is a marvel that the Church grows at all.

In large business concerns, corporate or otherwise, an executive or business head of affairs is an absolute necessity. The children of this world are much wiser in the promotion of their enterprises than the children of the Church. Our Church is a Church of conservatism, but not of growth and progress.

What is needed is an executive officer who shall actively preside over and conduct the affairs of the Church, unfettered by diocesan cares and responsibilities. He should be selected for his capacity, experience, and wisdom in the management of religious affairs and without regard to his official seniority as a Bishop. Some such plan as was suggested in the last Convention by Mr. Robinson of Kentucky should be devised and put speedily into force. These two great and paramount questions, the reduction of the membership of the House of Deputies and the creation of an executive head for the whole Church, who shall give all of his time to the promotion of its general welfare, ought to be thoroughly discussed and considered by all its members who desire the Church to conquer America for Christ.

JOHN H. STOTSENBURG.

A CORRECTION AS TO MINNESOTA MISSIONS.

To the Editor of The Living Church:

I AM in such thorough accord with the spirit and general tenor of the paper read by my dear friend, the Rev. W. H. Knowlton, before the Denver Missionary Conference, and printed in THE LIVING CHURCH of January 20th, entitled "How to Interest Young Men and Boys in Missions," that I feel it all the more necessary to make one or two corrections as to statements made therein as to the diocese of Minnesota.

The article says: "Our showing is of not a single new mis-

sion opened up in the rural parts for a period much exceeding ten years." Possibly the writer meant that in the last ten years no mission has been opened up in any part of the diocese where some occasional service had not been held by some of the heroic missionaries of the previous generation. In a general sense this might be true; as I doubt if there is any county where at some time during the forty-two years of Bishop Whipple's episcopate some faithful missionary did not penetrate for at least an occasional service. It is also within my own knowledge that Bishop Whipple and Bishop Gilbert (and men like Appleby, Haupt, Pope, Crump, Knickerbacker, and Knowlton) paid occasional visits to many places where the circumstances were such that they did not deem it practicable at that time to start missions, or where, if any start was made, no permanent success attended the effort—no organization was effected, lot purchased, or church built. If, therefore, by a "new mission" is meant one started in a vicinity where no Episcopal clergyman had ever before penetrated, then no "new mission" could have been started in the last ten years within the limits of the present diocese of Minnesota, and none ever can be hereafter. But if to go to a town or neighborhood where there are no services of the Episcopal Church being held, where none ever have been held except at long or irregular intervals, where there is and never has been any organization, and where there is no church property—and to start regular services in such place, organize a guild, organize a Sunday School, buy a lot, build and pay for a church, and organize the congregation into a regular working body—is to "open up a new mission," then several missions have been opened up in the diocese of Minnesota within the last ten years. To cite a few instances occurring during the four years of my own episcopate:—St. Mark's Church, Tracy, lot bought, mission organized, frame chapel built and paid for, services now held every Sunday; Christ Church, Jackson, organized, lot bought, church built and paid for, and services held every Sunday; St. Peter's, New Ulm, a town of 6,000 people, services started and regularly maintained every Sunday with resident clergyman, guild organized, mission organized, lot bought and paid for, fine brick church built; St. John's, Linden Hills, lot bought, mission organized, chapel built and paid for; Messiah, Prairie Island, mission organized, lot given, chapel built and paid for, services maintained every Sunday; St. Barnabas', Lilydale, mission organized, Sunday School organized, eighteen confirmed, chapel to be built this summer. Beyond this, nearly or quite every one of the parochial clergy of Minneapolis devotes his Sunday afternoons at least to missionary work in some field; while during the last few years services have been begun and held with more or less success at Tyler, Adrian, Canby, Braham, Danewood, Springfield, Lamberton, Sanborn, Wayzata, and a long list of places so numerous that I can hardly recall them, as I write. But I never let the names of such places get into our diocesan council journal, if I can help it, as being "missions," until they have attained some substantial promise of permanency. We have too many dead "parishes" on our list already; and the best work of the last four years has been in reviving such nominal missions to real life, in reducing and paying debts, and getting resident clergymen into every county where he could open up the vacant churches and visit the scattered sheep.

SAMUEL COOK EDSALL,
Bishop of Minnesota.

ATTITUDE OF THE PEOPLE DURING CHOIR ANTHEMS.

To the Editor of The Living Church:

I BEG to express surprise at the following answer given "Sacerdos" in your issue of January 20th:

"Whether the congregation stand or sit during the choir anthem is unimportant, the anthem being an offering of worship on the part of the choir and not of the congregation."

Surely that is too sweeping a statement and is not meant to apply to the anthem (or hymn) that may be sung at the Presentation of the Alms.

And is not the statement that an anthem is an offering of worship on the part of the choir only, a wrong view of the relation of the choir and the congregation? I have always taught that the choir is a part of the congregation, leading in the musical expression of its worship, at times exceeding the ability of the congregation vocally to participate, but even then acting for the congregation, which should share in the act of worship in the attitude of the choir whether it be during anthem, *Credo, Agnus,* or hymn.

The anthem is liturgically a part of the Church's offices; and the attitude of the congregation is as important here as at the singing of a hymn, not only for sake of uniformity in posture, but because to take the attitude of the choir is to make its offering congregational by intention and action, while to sit is to disclaim any relation save that of an interested or an unconcerned audience.

The individual who cannot sing even a hymn tune, or the singer disabled by a cold, is not told that vocalizing is the essential part in a musical offering of worship, and that therefore his or her posture is unimportant.

It is not a grave matter; but it is well worth while to stress the broad element of worship in the anthem. The choristers nced it; and are helped by the reverent attitude of the congregation to see that their office is deeper than mere singing. The congregation, as it rises for the anthem, emphasizes its attitude of worship; and the priest should do the same.

Kingston, N. Y., Very truly yours,
January 20th, 1906. O. APPLEGATE, JR.

AS TO THE LICENSING OF SECTARIAN MINISTERS.

To the Editor of The Living Church:

I HAVE read with interest the deliverances of the Bishop of Minnesota on the subject of licensing dissenting ministers to preach in Episcopal churches. I have also read his suggested amendment to Canon 19. Under this canon so amended he might license men who could not be lawfully admitted to the Holy Communion, not being confirmed or even "ready and desirous."

The Catholic Church of the Anglo-Saxon race has suffered much at the hands of her friends and of her foes, but still survives. Dixon, the historian, tells us that in the sixteenth century, if it had not been for the laity, her continuity would have been destroyed. May God multiply the number of such laymen everywhere!

A. D. HOLLAND.

January 20th, 1906.

THE MORALITY OF LUXURY.

[*Continued from Page* 441.]

them with being either unpractical or sentimental? We have heroism in the giving up of health and wealth and even life for this world's ideals; why not for the Kingdom of God, the one, the only great reality?

And just one other thought let me add, as part of this third suggestion. Though great improvements in the condition of American society, great reforms in housing and wage-earning and legislation may come through the instrumentality of *men,* after all let us remember, it is not men, but women, who hold the key of reform in luxury. Woman has always been the symbol of luxury, as she is most frequently its instrument and its votary. Her power in society, for good and evil alike, is just what it has always been since the days of David, and Isaiah, and John Baptist. In fact, society is just what woman makes it. It follows that luxury can only be reformed by woman, and we know that woman can only be reformed by the grace of God in a devout and obedient Christian life.

HE SO GOVERNS and shapes all the circumstances of life, that if we use them aright we may draw near to Him here, and prepare to be near Him in the forever after. He longs for our love—our love, which is so feeble and faint, and yet so precious in His sight when we give it to Him freely. And why does He so desire it? Ah! I have told you many times before, and yet we cannot too often remember it, that it is because, if we love Him, He can make us supremely happy. All that belongs to us, or occurs to us, in this life, is so ordered that we may find in it the means of putting far from us those obstructions of evil which prevent us from seeing Him as He is, and as He has revealed Himself to us; for if we did but so see Him, how could we fail to love Him with the whole heart and soul?—*Theophilus Parsons.*

LET YOUR HEART and desires continually hold converse with God, in heartfelt simplicity. Reflect on Him with feelings of love and reverence, and often offer up your heart, with all that you have and are, to Him, in spirit and in truth, as cordially and sincerely as possible. If through weakness or unfaithfulness you forsake this exercise, which is so incredibly helpful and beautiful, all you have to do is, meekly and heartily to begin again; and do not be weary of it, although in the beginning you may not find any great advantage from it, or make any rapid progress in it. It is not true that such a mode of life is hard; it is easy and pleasant to the spirit, and becomes in due time like a heaven upon earth. A little patience and courage alone are needed.—*Gerhard Tersteegen.*

Literary

Religious.

Thoughts of the Spiritual. By the Rev. Arthur Chambers, Associate of King's College, London; Vicar of Brockenhurst, Hants. Philadelphia: George W. Jacobs & Co.

This is the work apparently of a Spiritualist, a Universalist, a disguised anti-Christian, who denies the resurrection of Christ. The book is a mass of absurd heresy, supported by the most flimsy sophistry, consisting of mis-statements and half-statements, dressed out with remarkable effrontery. The work would be unworthy of notice, were it not actually the composition of an English clergyman, apparently in good standing.

A votary of Spiritualism, such facts, or alleged facts, as occupy the attention of the Psychical Research Society, seem to Mr. Chambers the measure of truth. He begins with a singular effort to explain away the reality of our Lord's resurrection. Assuming, as a matter of course, that He did not raise His body from the dead, the author declares that after His death He appeared in a form inseparable from the soul. This spirit-form He took away with Him when He died, and then caused it to become visible, or to materialize, before the eyes of His disciples. The appearance of our risen Lord, he represents, horrible to say, as in the same category with manifestations in a modern seance. The incarnate God by His death thus became excarnate, and His humanity is now merely a soul. But since after His resurrection a body is ascribed to Him, we must understand this body to be only the form of His soul, called spiritual body by St. Paul.

Now we may reasonably suppose the soul, a finite spirit, to have a characteristic outline or form; but this spirit-form is necessarily identical with the soul itself, and is not to be confused with a bodily organism. The "spiritual body" is not a form of the spirit, but a changed existence of the natural body in which the spirit lived on earth, from which it was parted by death, but which is restored by the resurrection.

Having ventured this extraordinary assumption as to our Lord's resurrection, the question arises, what became of His body? We have then introduced a somewhat free and familiar conversation of the Apostles, imagined as held on Mount Hermon, in which Peter is a chief speaker, as follows: "What became of that body which we saw—a poor, dead, disfigured thing—placed in Joseph's tomb? I am sure I do not know. But there are two things I *do* know. I know this—the Master Himself is *alive*: and that body which He has now is not that body He had when He lived and went about with us. . . . . I tell you, continues the earnest Peter, looking expectantly around, I tell you, it is all very wonderful. I sometimes think the Master must have *dissolved* that dead body which we saw laid in Joseph's sepulchre," etc., *ad nauseam.*

The inquiry what became of our Lord's body, on the supposition that He did not raise it out of death, is a crucial one. Mr. Chambers may have the credit of adding to the list of infidel theories on the subject, a speculation decidedly unique.

Nevertheless, having by such a desperate expedient left this question behind him, he straightway encounters a new difficulty in the word *resurrection.* It means the rising again of what has fallen or died. He therefore declares that the word is a mis-translation of the original term, *anastasis.* "The preposition *ana,*" he affirms, "in the word *anastasis,* denotes upward or forward, while *re,* in the word resurrection, signifies backward. *Anastasis* suggests the idea of an advance or an ascent, and as the Fathers of the early Eastern Church described it—the passage of a being from a lower to a higher plane of life and experience. From the Latin word *Resurrection* has come the materialistic notion of the soul's return to the physical body—a resuscitated dead body rising up out of its grave: an idea not contained in the Greek word *anastasis.*" This mis-translation, he remarks, is "most unfortunate, and has caused mankind to lose sight of a great truth."

Unfortunately for Mr. Chambers' scholarship, there is much more in his bag than he seems able or willing to produce. For (to pass over his astonishing reference to the early Eastern Fathers), the preposition *ana* has, not one application in composition, but three; and one of the three denotes the very notion Mr. Chambers rejects, is identical in sense with our English prefix *re,* and is to be translated by such terms as *again,* or *back again,* implying return, repetition, etc. It would only require a mere school boy to cast his eye over the list of words in his Greek dictionary, thus compounded, to be convinced of this writer's wretched mis-statement as to the preposition *ana;* and a brief examination of the use of the word *anastasis,* whether in classical or Hellenic Greek, would suffice to show its necessary, customary, and undeniable meaning. But one might suppose the question to be narrowed to one word, whereas, in the bag referred to, are other expressions which involve the same notion. In short, the sacred writers use a number of nouns and verbs which signify distinctly the very thing which Mr. Chambers so anxiously repudiates.

In a book which is literally crammed full with partial statements, misrepresentations, or tricky arguments, it is needless to do more than expose a few specimens out of the heap. We may refer further to the author's dreadful treatment of the sixth chapter of St. John's Gospel, in connection with the Eucharist;—and to his somewhat hysterical advocacy of Universalism. It is characteristic of this writer not to tell the whole truth. He therefore quietly ignores the fact of man's moral nature and the freedom of his will, and vitiates his eschatological argument by leaving out of view the very main truth, in accordance with which all our thoughts and reasonings must be regulated.

No doubt, intelligent readers will find in this work the self-evident refutation of its own heresies, but the source whence it issues forces on the mind a sorrowful problem, and kindles the shame of family disgrace.

F. H. STUBBS.

The Pastoral Idea. Lectures on Pastoral Theology delivered at King's College, London, 1905. By James Theodore Inskip, Vicar of Leyton. London: Macmillan & Co. Price, $1.75.

What a man of wide personal experience has to say about pastoral work, can hardly fail to be suggestive and edifying.

Mr. Inskip writes from the standpoint of the English parish. Some of his suggestions are hardly applicable to conditions in America; and yet his book is well worth reading by any man under preparation for "the cure of souls."

We do not agree with the author's advocacy of Evening Communion.

The Work of Preaching. By Arthur S. Hoyt, D.D., Professor in the Auburn Theological Seminary. New York: The Macmillan Co.

The years as they pass bring forth an increasing number, an almost bewildering supply, of books on preaching. Of few of these books can it be expected that they will secure a wide and general reading. They are of interest within restricted circles, and mainly among the men whom their authors have helped to prepare for the work of preaching.

Graduates of the Presbyterian School at Auburn will justly prize Dr. Hoyt's lectures, and others as well can gain from them many valuable hints. All Christian bodies have much in common in preparing their men to preach; but the point of view necessarily varies, as when for example we feel constrained to ask: Just what does Dr. Hoyt mean when he says that "the Church needs in her pulpits prophets, not priests"?

The Claims of the Common Life. By Mandell Creighton, D.D., late Bishop of London. London and New York: Longmans, Green & Co.

"These sermons," writes Mrs. Creighton in the preface, "were preached by Mandell Creighton when he was fellow and tutor of Merton College from 1871 to 1874, the years immediately following his Ordination. They owe their special interest to the fact that they were the words of a young man speaking to young men."

Not with surprise, therefore, the reader will find these sermons to be models of simplicity and directness. The range of topics is wide, yet there is a conspicuous unity of purpose and of method in their treatment. The sermons reveal the dawning and unfolding greatness of their author, especially in the grasp of his intelligent sympathy with men.

The Edwardian Inventories for Bedfordshire. Edited by F. C. Eeles, F.S.A. Scot., from Transcripts by the Rev. J. E. Brown, B.A., Vicar of Studham. Alcuin Club Collections VI. New York: Longmans, Green & Co.

We have so often commended the Alcuin Club publications that it is hardly necessary to add a new word of praise. It is through the researches of that club and its members that the best work in the study of the historic Anglican use in worship has been given us. The inventories which are in course of publication were those made by royal commission in England at various times between 1535 and 1553, when "for as muche as the Kinge's Majestie had neede presently of a masse of mooney," the church plate and other valuables were ruthlessly seized, "to be emploied unto his highnes use." The inventories made in connection with that sacrilegious purpose are of the highest value in showing what ornaments were then "in use" in the Church of England, and the disuse of historic ornaments, and, therefore, of historic ceremonies in which they were used, is sufficiently accounted for by these successive acts of spoliation. It cannot be said that these Bedfordshire inventories throw any new light on any phase of English ceremonial law, though they add new evidence of the possession of such ornaments in Edwardine days. Five out of fourteen churches possessed candlesticks in pairs (only), six had censers, three had pyxes. Among the fourteen churches only eleven surplices were discovered, but colored "vestments" or chasubles—green and red predominating—were more plentiful. It is interesting to learn that the precious metals confiscated were sent to the Jewel House in the Tower of London and melted down, while the linen was given to the poor. It is a sad chapter in English history; but the detailed inventories are of far more than antiquarian interest.

The Religion of the Incarnation. Short Practical Papers on Doctrinal Subjects. By the Reverend Charles Fiske, B.D., Rector of St. John's Church, Somerville, N. J., and Examining Chaplain to the Bishop of New Jersey. With Commendatory Note by the Bishop of New Jersey. Milwaukee: The Young Churchman Co. Price, $1.50 net. Postage 15 cts.

These papers are, for the most part, the papers on "Topics for the Day" that appeared weekly in THE LIVING CHURCH last year. In that form they proved very useful and were widely commended; they must be found even more helpful in this permanent form. The subjects are those connected with the "Religion of the Incarnation"—such things as Churchmen should understand. The style is popular and readable. We trust the book will be widely read by the laity.

Preparation for Ordination. By B. W. Randolph, D.D., Principal of Ely Theological School. London and New York: Longmans, Green & Co.

A brief paper, read at Oxford in the Ember-tide a year ago; in which is given much good advice to candidates for the ministry, with especial appeal that they seek their preparation for Holy Orders, not privately but at a theological school, "in the quiet seclusion which such a place affords," that they may thereby be "led to realize what it means to be a clergyman, and to wear the livery of Jesus Christ." Such appeal is probably more needed in England than in America.

The Sanctuary. A Book for Communicants Designed as a Companion to the Book of Common Prayer, and Containing Short Daily Prayers, with Private Devotions, Preparation, Thanksgiving, and Instructions for the Holy Communion. With the Additional Collects, Epistles, and Gospels from "The English Liturgy." By the Rev. Percy Dearmer, M.A. London: Rivingtons.

This appears to be a very sensible eucharistic manual for the people, arranged in vest-pocket style, containing practical instruction and preparation for the Holy Communion, as well as the (English) service and private devotions for it. There are also the special collects, epistles, and gospels found in Dearmer's *Liturgy*.

Il Libro D'Oro of those whose Names are Written in the Lamb's Book of Life. Translations by Mrs. Frances Alexander. Little, Brown & Co. Price, $2.00 net.

This November offering finds its natural place in the seasons of Miracle and Legend. With rare tact and deep spiritual appreciation, Mrs. Alexander has selected her subjects for translation from the devotional and mystical literature of the sixteenth, seventeenth, and eighteenth centuries. The sweet simplicity of these legends comes to us as a calm breeze of tender devotion in the midst of our crowded twentieth century life. To the contemplative and devout life this book will prove a well of spiritual vision of the deep things of God.

WE HAVE RECEIVED a *Manual for the Holy Eucharist*, compiled by the Rector of Howe School, Lima, Ind. The manual is very simple in its language, and includes the service for Holy Communion with private devotions. It is probably compiled with reference to boys such as are under the instruction of the compiler at Howe School, and is very excellent for them. (Howe School Press. Advent, 1905. For sale by A. C. McClurg & Co., Chicago.)

A USEFUL little pamphlet by the Rev. Charles Herbert Young, rector of Christ Church, Chicago, is entitled *Confirmation Instructions*, and is published by A. C. McClurg & Co., Chicago. The instructions take the form of brief expositions based on the Catechism, with questions following each instruction. The course comprises fourteen such instructions, which contain practical advice appropriate to candidates for Confirmation. There is also a brief office, to be used as preliminary to the instruction. The matter is most excellent. (Price, 10 cts.)

Three Little Books on Life.

The Happy Life. By Charles W. Eliot. New York: Thomas Y. Crowell & Co. Price, 75 cts.

While this is the smallest of the volumes under consideration, it is probably the most important. It was first published about six years ago, and has been compared by many to Wagner's *Simple Life*. To us it seems a stronger work, dealing with the same subject, which is, summed up in a few words, "the dear everydayness"; to realize that God has set us here to do the work that is at our hands as well as we can, in all gladness of life; that our life and its work is from God and is as noble and beautiful as any in the world if we will only see it as God means us to do.

The Life that Counts. By Samuel Valentine Cole. New York: Thomas Y. Crowell & Co. Price, 75 cts.

Somewhat on the same lines as the above, but treated in quite a different way. The author takes the phases of life and shows what they may be, using the phraseology of Ezekiel's vision, such as "Burning Lamps and Coals of Fire," "The Face of a Man," "The Face of a Lion," "The Face of an Ox," and "The Face of an Eagle." The book is inspiring in every way.

Making the Most of Life. By Calvin Dill Wilson. Chicago: A. C. McClurg & Co. Price, $1.25.

This is a larger book, made up of fifty essays that have appeared in different publications and cover a wide variety of topics, such as "Cultivated Faculties," "Pronunciation," "Reading and Colleges," "Thought Currents of Women." The book is interesting, simple, and practical in its teachings.

Miscellaneous.

The Road-Builders. By Samuel Merwin. With Illustrations by F. B. Masters. New York: The Macmillan Co., 1905. Price, $1.50.

Part of this story appeared serially in the *Saturday Evening Post* under the title, "A Link in the Girdle." A certain genius, Paul Carhart, is set to push a new railroad across desert lands to Red Hills. His work is interfered with by ingenious schemes of the head of a rival railway interest. Paul wins by a combination of diplomacy and counter action. His character is well drawn, and the story gives us entertaining pictures of conditions of yesterday on the frontiers of civilization.

The History of American Painting. By Samuel Isham, Associate of the National Academy of Design, Member of the Society of American Artists. With Twelve Full-Page Photogravures and One Hundred and Twenty-One Illustrations in the Text. The History of American Art. Edited by John C. Van Dyke. New York: The Macmillan Co.

This is a sumptuous volume in which the rise and development of American Painting are traced. One cannot speak of American art as though it constituted a specific school; it is rather the art of painting as performed by Americans that is here treated. The volume is the third in Mr. Van Dyke's History of American Art, preceding volumes having been those on Sculpture and on Music.

One realizes anew how recent in this country has been the development of the taste for pure art. Mr. Isham dates the "rise of a native school" from the period between the War of 1812 and the Civil War, when the work of Chester Harding, Francis Alexander, Alvan Fisher, and others was produced. There was not public encouragement for it. "Portrait painting in America was still a vagrant trade." Landscape painting was not much better appreciated. There was, at first, little else attempted.

It is to the past generation that we owe the best work in American painting. Even now we are, as a people, far behind most European nations in appreciation of it, though perhaps no longer so in its execution. Are we at once too irreligious and too prudish to appreciate the ideality of art? There seems to be a suggestion to that effect in this work: "With religious, mythological, historical, and nude painting unavailable or to be practised only under unfavorable circumstances it would seem as if there were little field left for imaginative art." The sombre foreboding may be true, sad to say, of the first and the last of these, but we doubt whether it is of the two intermediate studies.

The work is a very handsome one, and its comments and criticisms generally to be relied upon.

Lippincott's New Gazetteer. A Complete Pronouncing Gazetteer or Geographical Dictionary of the World. Containing the Most Recent and Authentic Information Respecting the Countries, Cities, Towns, Resorts, Islands, Rivers, Mountains, Seas, Lakes, etc., in Every Portion of the Globe. Edited by Angelo Heilprin of the Sheffield Scientific School of Yale University, Late President of the Geographical Society of Philadelphia, Fellow of the Royal Geographical Society of London, etc., and Louis Heilprin, Author of *The Historical Reference Book*, etc. Philadelphia: J. B. Lippincott Co.

This exhaustive work of more than 2,000 quarto pages can hardly be better described than by its title as above. It would be difficult to think of a geographical name, however unimportant, that is not found in this volume with the pronunciation of the word and the description of the place. How fully the matter is brought up to date is seen by the fact that places brought into notice during the Russo-Japanese War are found in their proper place, with the accounts of battles and of political changes.

The Bird Watcher in the Shetlands, with some Notes on Seals—and Digressions. By Edmund Selous. With 10 Illustrations by J. Smit. London: J. M. Dent & Co. New York: E. P. Dutton & Co. 1905. 388 pp. Price, $3.50 net.

The author records in detail in this handsome volume his observations of birds and seals made during a prolonged sojourn in a solitary hut in a remote part of the Shetlands; and in addition, he interpolates into his narrative his observations upon the general order of the universe, with which he is not at all satisfied. Evidently Mr. Selous is somewhat of an original and desires to have it known. He is an enthusiastic naturalist and his notes are of considerable scientific value. "The real naturalist," he says, "should be a Boswell, and every creature should be for him a Dr. Johnson. He should think of nothing but his hero's doings; he should love a beast and hate a gun. That is the naturalist that I believe in, or that I would believe in if ever he appeared on earth: and I would rather found a school of such than establish a triumphant religion or make the bloodiest war that ever delighted a people or rolled a statesman into Westminster Abbey."

The Family Fireside

OPPORTUNITY.

It is a golden gate,
Where none may lingering wait
Who fain would win a share of life's success,
For when it swings ajar for a brief space,
Wise souls pass through who have the gift of grace,
To be in readiness.

Be brave, dear heart, be strong to will and do,
Before the gate swings back, pass quickly through,
Nor yet relax when thou dost enter in;
Only the strenuous souls the laurels win,
Achievement and success, crown heights sublime,
And weary feet the rugged path must climb.

Cartrefle, Aberdovey, North Wales. MARGARET DOORIS.

THE MILLS OF THE GODS.

BY RUTH HALL.

BELLE ROBINSON pushed aside the last closely written page, with that sigh which, in its entire satisfaction, seems meant alone for a completed task.

"There!" she exclaimed, pulling down the cover of her typewriter. "My toddling tots are fed their mush for a month to come."

She was crossing the room for fresh paper, when there came at the door a queer sound like a timid, indeterminate knock. Belle sprang to the typewriter with an agility remarkable in a woman of so heavy a frame. She collected in one hand the traces of her employment there and thrust the sheets into the table drawer. Then she went back to the door and opened it.

"Oh, come in," said she.

Yet it was a stranger who confronted her, if so resolute a word might be used for any action of so gentle a creature. "A new boarder," Belle mentally classed the girl and remembered, though she took small account of affairs in the house, that the hall bed-room next her own "third floor back" had been vacant for the past fortnight.

This neighbor flushed and stammered in her introductory speech: "I beg your pardon. I hope you'll excuse me. But could you lend me a match?"

"Of course I can. A boxful, if you like. Come in, won't you? Don't stand there."

The girl did not respond at once to the brusque good-will of her hostess, her eyes wandering in ingenuous curiosity about the big, well-furnished room. They rested, however, on the open fire. Few persons look long at anything else where there is an open fire. Belle felt some careless compassion for the timid stranger and, after all, she could spare a moment or two: "Come in," she repeated, holding the door ajar," and sit on the hearth and get acquainted. You have just moved in, I suppose?"

"Yes. I came this afternoon. A friend of mine recommended the place to me." The girl advanced, still tentatively. "Oh, that lovely fire! It looks like home. We burn wood, though, out at Jewett."

"Is your home in Jewett?"

Belle drew forward a great armchair. She liked this girl. Stretching herself comfortably in the *longue chaise* across the rug, she went on in her hearty, off-hand manner: "I know a little about Jewett. I boarded, one summer, in that part of Green County. Pretty, isn't it, over the mountains?"

"Oh, and you've been there? Where? Do tell me. I'm acquainted with all the folks in Jewett."

Belle mentioned her landlord's name. It proved familiar and the homesick girl was tempted into the expansive communicativeness of the guileless. She sat on by the cheerful glow of the grate, talking, talking, talking in a soft monotone. She told of home and homely affairs, of neighbors and friends and their concerns. Her name was Sophy Wayne, her age nineteen years, and her errand in New York that of undertaking the duties of stenographer in a cousin's office down-town, having qualified herself for the position through a Correspondence School and some subsequent practice in "papa's store." By the time the dinner-bell raised its raucous voice, Miss Robinson was fitted to pass a creditable examination upon Sophy Wayne's life, her character, and her tastes.

"I couldn't fool away many such afternoons," thought Belle, descending the stairs to the dining-room, "and yet I don't grudge it to the poor little jay. She's welcome."

She eyed her new acquaintance, with a prejudiced criticism, under the garish light of the chandelier and with the length of the long table between them. Sophy Wayne was by no means pretty. Her fresh, round face had only the attraction, yet that is not slight, of youth's delicacy and bloom. Balzac (who assuredly should know) says there may be nothing more artful than artlessness, but Sophy's shallow, honest personality expressed itself in a shy look in her clear, grey eyes, an appealing note in her low voice which went straight to the general heart. She pleased so many persons at first sight that it was not strange she pleased Belle Robinson, in whom, moreover, she aroused a bitter-sweet remembrance: "There is the country lass I was once—*moi*—when I came, innocent and scared, bundles in both hands, to seek my fortune in New York. And what a fortune it has been!"

Her sneer was not at the dollars and cents, or the lack of them. That night's last mail brought a substantial check, which alone would have fulfilled Sophy Wayne's dreams of affluence. It was earned by hard work, and yet not over-hard, nor, for the most part, at all repugnant. Miss Robinson returned to her pleasant room and an evening of further composition after spending the day at her typewriter. She had a happy-go-lucky fashion of postponing all her tasks to the last moment and then rushing through them together, as she was doing now.

This was easy enough which she rattled off to-night; only the weekly letter she supplied a syndicate of Western newspapers; a column of Gotham gossip, crisp in its short sentences that snapped and sometimes sent out sparks. Miss Robinson was known in city journalism for one not precisely guarded in her utterances. At Number 32 her fellow-boarders told one another that she "wrote," but they had not the faintest notion or interest beyond the vague statement. No one under that roof-tree was aware she was the "Bee" who supplied certain smart paragraphs over which they tittered, sipping their morning coffee; no one in the city, save the editor and herself, knew she masqueraded under another pseudonym in a popular periodical much read by romantic girls. "Sister Serena" furnished each issue with a page of advice, lecture, gushing dissertation, which she and the editor referred to privately as her "Talks to Tots," but which in print was bravely headed, with much pictorial embellishment:

"Between You and Me: Our Cosy Corner Chat."

Both parties to this secret kept it well, because both understood that, however good Belle's contributions to the Cosy Corner (and they were very good indeed), their value would vanish with the knowledge that vivacious Bee was Sister Serena of the saintly pose. Belle enjoyed Bee's daily effusions; she liked to turn the peppery periods, the unexpected phrase. But to enact Sister Serena would long ago have proved beyond her patience but for the emoluments of the part and, somewhat, too, for the caustic fun she found in her endless letters from girls who never tire of writing about themselves.

She hurried through that evening's extra task and, when she had signed the requisite number of words, closed the typewriter, glanced over the matter with practised haste and, folding it into its envelope, carried it down to the mail-box at the door. On her way back upstairs she stopped at Miss Wayne's room to ask:

"Don't you want to go out for a little walk? The streets are very pretty at night."

"Now?" Sophy stared up from the writing-tablet on her lap. "Why, it's nine o'clock! It's bed-time."

"Not quite," said Belle. "But do as you choose. If you've anything else—I thought perhaps you were lonely."

"Oh, I am." Tears sprang readily to the grey eyes. "How good of you to remember me! I'd love to come, in one minute, when I've finished my letter to mother."

"I'll wait," said Belle. "Don't hurry. A home-letter is more important than a walk."

This was the first of many expeditions taken by the two. There is a need in every one of us for something to protect, and Belle Robinson came out of her self-absorbed life in response to a child's demands. Other journalists were wont to say, "Oh, Robby's a good sort!" and Robby was. She accompanied Sophy upon trolley-rides and trips to the park, or in visiting showplaces which were household words in Jewett. Belle sometimes laughed at herself, but she never laughed at Sophy, and she

spent not a little of her time, which was, literally (as it is always proverbially), money, in so playing with her adopted baby as to amuse her throughout the first hard days of initiation into a new life, and those later, and still harder, when the zest of novelty was gone and the treadmill round had begun. At the *Clarion* office, among her intimates, Belle joined merrily in the game made of her thralldom, receiving suggestions as to Sophy's entertainment or relating for the others' extreme diversion the details of accomplished plans.

"Me for Old Trinity!" she announced one Monday morning. "It falls out my little jay is a Churchwoman, and I went along of her. Me sitting up in a front pew, with a big book in my hand!"

"Could you find the places?" cried a delighted chorus.

"I can do anything," Miss Robinson retorted. After a moment's regard of a young reporter's mirth, she added shortly: "Oh, come now, Allen! It's funny, but it isn't so funny as that!"

"She's good to her kid, all right," was the comment wafted after her from the *Clarion* staff, and it detracts nothing from the goodness to admit Belle was fully aware of this. Throughout her intimacy with Sophy and in all her growing fondness, there was a keen realization how mentally deficient was Telemachus and how clever Mentor, while Belle knew, too, so absolutely the full worth of her precious moments and of the instruction she imparted that she accepted whatever humble thanks were offered, not coolly, to be sure, but entirely as her due.

They came in together, one night at dusk, from an excursion wherein Sophy had been left and taken up again at the Zoölogical Gardens, while Belle carried through an interview somewhere in the neighborhood.

"You are so sweet and kind to me!" whispered Sophy, kissing the older woman's cheek as Belle turned the key in her lock.

"I like to do it, child," was the bluff response.

Belle went on into her room, and closed the door behind her. She was tired. And, however accumulative her distaste, this was the day when she should have written indefatigably at home instead of lingering with her excited charge before the cages of "those cute little monkeys" at the Bronx. Belle's toddling tots must receive their pabulum ere she slept.

On the threshold lay some scattered letters, thrust through the crack by Rhena, the chambermaid. She gathered them up and, lighting a gas jet by her bureau, stood, idly opening one after another to give them the first cursory examination. It was of her average mail matter: business to be soon settled, notes of all sorts, longer letters from girls who asked if it is proper to kiss a gentleman friend, and whether white gloves are still worn at the theatre. Belle pulled the last missive from its envelope. She glanced at the signature.

"How strange!" she cried.

She read that letter with attention. She read it twice, for this is what it said:

"DEAR SISTER SERENA:

"I have never written to you before, but now I have got something I would like to ask you. There is nobody else to tell me, for I should not like to worry mother. I am sure she would not understand. I am boarding in a boarding-house in New York, and I have no relatives in New York except my second cousin. He is a man and he is a bachelor, and I could not go to him for advice. Do you think I could? This is what is the matter: In the same house with me there lives a lady. She is very nice and kind, and I like her. I would not hurt her feelings except from a sense of duty; but one must do what is right, even if it is hard. Is that not so, dear Sister Serena? I have stayed awake for hours, thinking about this subject, and I have wept some tears, for I am fond of the lady and she is very kind. But I am afraid my mother would not be pleased to have me as friendly with her as I am, and yet how can I break it off when she is so very kind and I am fond of her? I do not wish you to suppose she is bad. She is not bad. But she has not got the ways I am accustomed to. I am sure my mother would think she was bad. She smokes cigarettes and drinks beer sometimes, although never either one in my presence. And she does not go to church regularly, and she works on Sunday, just the same as any other day. What shall I do, dear Sister Serena? You are so wise and good you will know what to tell me.

"Your loving friend,

"SOPHY WAYNE.

"P. S.—Answer, please, to S. W."

Belle laid aside the several sheets of paper neatly inscribed in the characterless vertical hand of our public school product. She regarded herself in the mirror before which she stood. Her eyes were steady, but they were dim.

"How sharper than a serpent's tooth," she said aloud, "it is to have a thankless kid."

She did not smile at her small joke.

Laying by her wraps, she seated herself at the typewriter and fell avidly upon her work. She adjusted the paper under the roller, headed it, "Between You and Me: Our Cosy Corner Chat," and went on swiftly:

"S. W.:—I fancy your new friend will understand. So soon as you can do it decently, break with her and entirely. Probably she does not mean you any harm; yet neither can she do you any good."

And then Belle took up the question of the gentleman friend, and the white gloves, as they came next in order.

LEGENDS OF BRITTANY.

BY THE REV. WM. WILBERFORCE NEWTON, D.D.

I.—THE LEGEND OF ST. CHRISTOPHER.

THE quaint old town of Dol is on the border-line between Normandy and Brittany. It is a regular toy town, as curious and picturesque in its French environment as Hildesheim and Nüremberg are in their German surroundings. There is a famous old Cathedral here, which is as severe and marked in its strict Gothic outlines as is Winchester Cathedral in England. There are many quaint and curious houses; and there is a famous old bridge, which unites the two portions of the town together, over a quickly-flowing stream, where the Breton peasant women meet to wash their clothes by the riverside every day.

There is a strange legend at Dol about St. Christopher, who was the ferryman across this river before the bridge was built. He was a great giant, and used to carry pilgrims safely over the stream in his strong arms. One day our Blessed Lord arrived at the ford, with the twelve apostles. Christopher first carried over our Lord, and then took in his arms each of His followers.

Then our Lord asked Christopher what his reward should be. St. Peter whispered in his ear, "Ask for Paradise, and you will be happy." "Mind your own business," said Christopher to St. Peter, and then reverently added to our Lord, "As you offer me a gift, O Lord, grant that whatever I wish for may come into my sack." Our Lord consented, but told Christopher he must not wish for money or wealth. Years passed by. Christopher kept to his promise, and his sack was well filled with provisions for the poor and blessings for the needy. One day, however, as Christopher was walking through the streets of Dol, he stopped before the shop of a money-changer where piles of gold and silver were lying about in heaps. This was too much for Christopher: he gave one vigorous wish, and lo! there was the money in the sack.

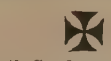
Then Christopher began to spend the money upon himself, and one day, after he had eaten a luxurious dinner, he threw himself on the grass to rest in the shade. Hereupon the Evil One passed by, and began to mock and gibe at Christopher. This aroused the giant and he fell upon the Devil; and for two whole days, they fought until the grass was worn away and the ground dented by the pressure of their feet. At last Christopher called out, "Ah! cursed one, in the name of the Most Holy, get into my sack!" In an instant it was done, and Christopher, tying the cord around the mouth of the sack, carried off his prisoner to the nearest blacksmith-shop, where the Devil was pounded on the anvil until in his anguish he cried out, "Christopher! Christopher! let me go, and I will promise never to cross your path in life again."

Whereupon Christopher let his captive go free, and turned once more back into his old life of doing good for others, carrying provisions and treasures to the poor and suffering, as in days of old.

We pray in the Litany that we may "beat down Satan under our feet!" we are very much concerned in life in getting a great quantity and variety of things into our possession: we do succeed in getting into our sack a great many different things. But do we, after all, conquer our great spiritual enemy and make him our captive, as the brave, struggling St. Christopher did? This is something to learn continually.

EVERY Christian is bound to strive, to deepen and widen, by the force of his personality in Christ, the Kingdom of God.—*Bishop Brent.*

Church Kalendar.



Jan. 28—Fourth Sunday after Epiphany.
Feb. 2—Friday. Purification B. V. M.
" 4—Fifth Sunday after Epiphany.
" 11—Septuagesima.
" 18—Sexagesima.
" 24—Saturday. St. Matthias.
" 25—Quinquagesima.
" 28—Ash Wednesday. Fast.

KALENDAR OF COMING EVENTS.

Feb. 7—Consecration Dr. Williams, St. Paul's Church, Cleveland.
" 9—Consecration Rev. E. M. Parker, St. Paul's Church, Concord, N. H.
" 24—Consecration Dr. Webb, Cathedral, Milwaukee.

Personal Mention.

THE Rev. ROYAL B. BALCOM of Knoxville, Tenn., has accepted a call to St. Stephen's Church, Winton Place, Ohio (Dio. of Southern Ohio).

THE Rev. F. R. BATEMAN of Scranton, Pa., has accepted a call to St. Peter's Church, Helena, Mont.

THE Rev. D. A. BLOSE of Berea, Ohio, has accepted the rectorship at Thayer, Mo.

THE Rev. FORREST HAYDEN BLUNT has resigned the rectorship of Calvary Church, Stonington, Conn., to accept work in the diocese of Vermont.

THE Rev. D. W. COX has resigned the charge of Trinity mission, McArthur, Ohio.

THE Rev. THOMAS J. CROSBY has resigned as rector of St. James' Church, Brooklyn, N. Y.

THE Rev. WM. P. DAME, rector of St. Bartholomew's Church, Baltimore, Md., has declined a call to Christ Church, Millwood, Va.

THE Rev. E. J. EVANS has resigned Emmanuel Church, Lancaster, Wis., and accepted a call to Middletown, Ohio.

THE Rev. F. W. GOODMAN has resigned the rectorship of St. Paul's parish, Chattanooga, Tenn., to take effect on Ash Wednesday.

THE Rev. ALBERT E. HEARD of Hudson, N. Y., has been appointed rector of St. John's Military School, Salina, Kansas.

THE address of the Rev. Dr. J. S. B. HODGES is Castlefinn, St. Denis Station, Baltimore, Md.

THE Rev. E. deS. JUNY has resigned the rectorship of St. Peter's Church, Delaware, Ohio, and accepted temporary charge of a parish in Newport, R. I.

THE Rev. HENRY KNOTT, rector of St. Bartholomew's Church, Chicago, has tendered his resignation, to take effect February 1st.

THE Rev. J. HOLLISTER LYNCH, D.D., of Ottumwa, Iowa, has received a call to the Church of the Redeemer, St. Louis.

THE Rev. A. E. MACNAMARA should be addressed at 47 S. Rodney St., Helena, Mont.

THE Rev. J. B. MASSIAH, late of Detroit, Mich., has been appointed by Bishop Anderson as rector of St. Thomas' Church, Chicago.

THE Rev. SAMUEL G. PORTER, rector of Bonham, Texas., has accepted a call to St. Paul's Church, Gainesville, Texas, and enters upon his duty on the Second Sunday after Epiphany.

THE Rev. STEPHEN F. SHERMAN of Los Angeles, Cal., has been called to the rectorship of St. John's Church, St. Louis, Mo.

THE Rev. C. W. SPICER has resigned the rectorship of Christ Church, Portsmouth, Ohio, and taken up the practice of law in Cincinnati.

THE Rev. WILLIAM C. WAY has resigned as priest in charge of St. Andrew's, El Paso, and St. Matthias', Fairbury, Ill., and been appointed to St. Elizabeth's, Chicago Lawn, and St. John's, Lockport, Ill. Mr. Way assumed his new charge on January 14th, and should be addressed at Lockport, Ill.

THE Rev. H. W. WELLS of Jackson, Tenn., has accepted a call to St. Luke's Church, Memphis, Tenn.

DIED.

CHANDLER.—GEORGIE MAGDALEN, daughter of J. B. CHANDLER, at the home of her aunt, Mrs. Rose Stitt, 6039 Halsted St., Chicago, Tuesday, January 9, 1906. Age, 30 years. Services and burial at Sparta, Wis., from St. John's Church, where deceased was baptized and confirmed by Bishop Welles.

HARGATE.—On January 13, 1906, at St. Paul's School, Concord, N. H., the Rev. JOHN HARGATE, in the 67th year of his age.

The funeral service and interment took place at St. Paul's School on Wednesday, January 17th, at 12:30 P. M.

HENDREE.—Entered into life eternal, on the Epiphany, January 6th, 1906, in her 84th year, at the residence of her daughter, Mrs. Robert E. Park, Atlanta, Georgia, CORNELIA PAINE HENDREE, widow of Dr. George R. Hendree of Alabama; daughter of the late Edward Courtenay Paine and Caroline Matilda Brinton of Georgia; and mother of Mrs. Robert E. Park and Mrs. Z. D. Harrison of Atlanta, and of Mrs. Lewis W. Burton of Lexington, Kentucky.

Interment at Tuskegee, Alabama.

KIMBALL.—Entered into rest, at her home, 2612 Michigan Ave., Chicago, ALMA LOUISE KIMBALL, January 10, 1906.

"Numbered with Thy saints in glory everlasting."

MCKOWN.—Entered into life eternal, January 6, 1906, in West Salem, Wis., Mr. CHARLES SAMUEL MCKOWN.

"Grant him eternal rest, O Lord, and let light perpetual shine upon him."

PARDEE.—Entered into rest, on Sunday, January 14, 1906, at her home in Chicago, ELIZABETH LUPTON, wife of the late Theron PARDEE, aged 83 years and 8 months.

May she rest in peace, and may light perpetual shine upon her!

SISTER JOSEPHINE.—Fell on sleep on the evening of January 16th, SISTER JOSEPHINE (Frisby Ringgold), for thirty-five years a member of the Sisterhood of the Good Shepherd, St. Louis.

"Exult, O dust and ashes!
The Lord shall be thy part:
His only, His forever,
Thou shalt be, and thou art!"

WING.—Entered into rest, Friday, January 12th, at her late residence in Oconomowoc, Wis., MRS. GEORGE WING, formerly of Nashotah, Wis. The funeral was held in Zion Church, January 14th.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

MEMORIAL.

REV. GEORGE WILSON FERGUSON.

At a meeting of the vestry of Trinity Church, Ossining, N. Y., held on Wednesday evening, January 3, 1906, the following reference to the death of the Rev. George Wilson Ferguson, the late rector of the church, was unanimously ordered spread upon the minutes of the vestry:

When at 12:40 noon, on December 23, 1905, our Heavenly Father called the Rev. George Wilson Ferguson from the ranks of the Church Militant to the hosts of the Church Expectant, there passed from the field of earthly activity one of the best of men; and we, the wardens and vestrymen of the church to which Mr. Ferguson gave practically his life work, plead the utter inability of words to express the emotions which pervade each breast, the thoughts which overwhelm each mind, and the sorrow which saddens each heart, as we meet without the personal guidance and inspiration of our deceased rector and friend. Well may every interest of our community mourn the death of this noble servant of God! And well may every fibre of our parish organization throb in sympathy at its sad bereavement! The Rev. George Wilson Ferguson was, indeed, one of the best and truest of men. During the thirty-four years of his residence in our village, his life was an open book, and its every page bore testimony that he walked with God. His ministrations as the priest and rector of Trinity Church were earnest and unceasing, intelligent and prudent, inspiring and uplifting, while his private life was so sweet and pure, so genial and sincere, so genuinely characteristic of the true Christian, that our bereavement is not only that of a faithful priest and invaluable rector, but also of a sweet companion and beloved friend. To his family we extend our deepest sympathy and most sincere condolences, with the accompanying assurance that their grief and their sorrow are shared by us to an extent which words cannot suggest.

JOEL D. MADDEN, M.D.,
W. H. ROWE,
GEORGE HYATT.

OFFICIAL.

All communications pertaining to the work and organization of Chapters of the Order of the Daughters of the King, should be addressed to the General Secretary, Miss ELIZABETH L. RYERSON, Church Missions House, 281 Fourth Avenue, New York City, N. Y.

WARNING.

HAMILTON.—A man giving his name as OLIVER HAMILTON, at the present time in jail at Houston, Texas, has been claiming to be my son. He is an impostor. His wife also makes the same claim. She has either been deceived by him or else is also an impostor. I have never seen either of them. They are in no way related to me. WM. B. HAMILTON,
Rector Calvary Church, Chicago.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

SUPPLY WANTED.—Catholic parish, Eastern City, must be experienced; able to sing service. Salary, $75 per month and rooms. Address: B. H. B., LIVING CHURCH, Milwaukee.

PRACTICAL NURSE AND HOUSEKEEPER, not afraid to work, in physician's family. A permanent position for the right person; $25 per month. References. Address A3, care LIVING CHURCH, Milwaukee.

COMPETENT GIRLS' ATTENDANT in Church institution in the West. Address: HOUSE MOTHER, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

SINGLE PARISH or assistancy, South or East preferred. Address: P. B. CHURCHMAN, care LIVING CHURCH, Milwaukee.

BY CANADIAN RECTOR, a parish with plenty of hard work; good visitor; musical, and interested in Sunday School and the work of St. Andrew's Brotherhood. Salary expected, $1,000, with free rectory. References given. Age 37. Apply: B.A., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (pupil of Mus.Doc., Oxon.) desires change. Testimonials from Sir George Elvey, Mus.Doc., Oxon., Frederic Archer, and others. Reference to present position. M. F. D., 149 a Tremont Street, Boston, Mass.

A CLERGYMAN, middle aged, married, would like parish, or mission work affording living for three persons in exchange for faithful service. Address: G. C. R., LIVING CHURCH Office, Milwaukee.

YOUNG PRIEST wishes work near New York City. Strong Churchman. Will accept small salary. Write at once. L., care of THE LIVING CHURCH, Milwaukee, Wis.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER Co. Established, April 1904.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG—needed by every clergyman—found useful in fourteen Dioceses, Rhode Island to Sacramento. Send $2.50, or letter of inquiry, to THE INDIANAPOLIS VESTMENT BAG CO., 1518 Park Ave., Indianapolis. Satisfaction guaranteed.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE.

ON CITY LINE OF SAVANNAH (Georgia's great seaport), thirty acres of land, adjoining beautiful "Golf Club Grounds." High, level plat, electric cars running through. Everything around divided into building lots, thirty by ninety feet. MRS. MARY E. MORRISON, Savannah, Georgia.

TRAVEL.

EUROPE. Select Summer Tours. Best steamers; small parties; new ideas; personal escort. $250. REV. L. D. TEMPLE, Watertown X, Mass.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

DEED, SCOPE, NEED.

Fifty-two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.

Seventy-one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. THIS IS WORTH THINKING OVER.

Over 450 beneficiaries are on the lists of the General Fund.

Over $600,000 have been distributed in all dioceses by the General Fund during the last 30 years.

If limitations as to locality or sex or fees or retiring age had prevailed, the General Fund might have laid away a million dollars; but at the PRICE OF DISTRESS AND BITTERNESS AND HUMILIATION TO THOUSANDS WHO HAVE BEEN HELPED.

"GIVE US THIS DAY OUR DAILY BREAD."

Undesignated offerings relieve present need —"designations" go to the "Permanent Fund," or "Automatic Pension at 64," and the like.

For 40 years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to $500.

Retiring Pension by other than Diocesan and the General Fund is trivial.

PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable greater friction and consumes too much fuel.

The General Fund supplements and overlaps help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in Convention, and continuous contributions. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested, you must contribute to the General Fund.

THIS IS TO REMIND ALL WHO READ OF THE WORTHY OBJECT AND THE GREAT NEED.

Send for "A Plea for a Square Deal," and other circulars.

GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia, Pa.
ALFRED J. P. MCCLURE,
Assistant Treasurer.

PUBLISHERS' DEPARTMENT.

AN APPRECIATIVE NOTICE

of Col. Smith's *Masters of Old Age.* The *Church Standard* in part, says:

"He has gathered up a remarkable collection of personal experiences illustrating the methods by which health and usefulness may be maintained by those of advancing years. It is astonishing to read his interesting record of the great things done by old men in both ancient and modern times. Among them all we find nothing more wonderful and splendid than the achievements of our own Bishop Schereschewsky. This great saint and scholar, whom Professor Max Müller regards as one of the six most learned Orientalists in the world, was forced by paralysis to give up his active duties as Bishop of China in 1883 at the age of 52 years, and yet since then he has translated the whole Bible from the original Hebrew and Greek into both the Mandarin and Wenli dialects of the Chinese language, has translated the Prayer Book into Mandarin, and has compiled a Mongolian dictionary. This is probably the most stupendous literary undertaking accomplished by any one man in the whole history of the world. It ought to be widely known and honored. Col. Smith has given us a timely book, one which will brighten, sweeten, and strengthen the later years of many lives. We have multitudes of books for the young, filled with good advice as to the conduct of life: it is well that we should also have books such as this, showing how to make the most of old age. It is of great importance to make a good start in life but to end life well is all-important."

Masters of Old Age is published by THE YOUNG CHURCHMAN CO., at $1.35 postpaid.

BOOKS RECEIVED.

"CHURCH BELLS" OFFICE. Tower Street, St. Martin's Lane, W. C., London.

Hints on Building a Church. By Henry Parr Maskell, author of *Riverside Rambles,* etc.

LONGMANS, GREEN & CO. New York.

Principles of Parish Work. An Essay in Pastoral Theology. By the Rev. Clement F. Rogers, M.A., author of *Baptism and Christian Archaeology,* etc.

Our Lord's Resurrection. By the Rev. W. J. Sparrow Simpson, Chaplain of St. Mary's Hospital, Ilford. Price, $1.40 net.

George Rundle Prynne. A Chapter in the Early History of the Catholic Revival. By A. Clifton Kelway. With Illustrations.

UNITED BRETHREN PUBLISHING HOUSE. New York.

Louisa Varena or Love's Recompense. Eliza Houk. Price, $1.00.

PAMPHLETS.

Missionary Work in the World in General, and in China and Japan in Particular, of the Episcopal Church. A Statement of Speaking Facts Compiled by F. W. P. Mattoon, Illinois: The Gazette Printing Co. 1906.

GOD is ever seeking an entrance, and the avenue to the heart is closed against Him; He enters in, and is rudely thronged, or jostled, or civilly put off, or promised an audience at a more convenient season, if He is not, by deadly sin, cast out. How many calls by God's providence, by the tender austerity of His afflictions, by His compassion, His bounties, by the deaths of others, or our own prolonged lives when we seemed nigh unto death, by the beauty of truth, by the unsatisfactoriness of things present, by some sight, even if afar off, of things eternal, by the sense of *His* presence by the ocean of whose love we are encompassed, by some sensible sweetness over-streaming us—any one of these might have been a lasting conversion to God, and where have they left us? Above the common gifts to all, our creation, preservation, and all the blessings of this life; besides that universal gift of "the redemption of the world by our Lord Jesus Christ," we thank Him for that which is varied to each, "the means of grace." What we have had might have made glorious saints of those who have had less.—*E. B. Pusey.*

THERE IS NO thirst of the soul so consuming as the desire for pardon. The sense of its bestowal is the starting-point of all goodness. It comes bringing with it, if not the freshness of innocence, yet a glow of inspiration that nerves feeble hands for hard tasks, a fire of hope that lights anew the old high ideal, so that it stands before the eye in clear relief, beckoning us to make it our own. To be able to look into God's face, and know with the knowledge of faith that there is nothing between the soul and Him, is to experience the fullest peace the soul can know. Whatever else pardon may be, it is above all things admission into full fellowship with God.—*Bishop Brent.*

I FIND that while faith is steady nothing can disquiet me, and when faith totters nothing can establish me. If I ramble out among means and creatures, I am presently lost, and can come to no end. But if I stay myself on God, and leave Him to work in His own way and time, I am at rest, and can lie down and sleep in a promise, though a thousand rise up against me. Therefore my way is not to cast beforehand, but to walk with God by the day. Keep close to God, and then you need fear nothing. Maintain secret and intimate acquaintance with Him, and then a little of the creature will go a great way. Crowd not religion into a corner of the day. Would men spend those hours they wear out in plots and devices in communion with God, and leave all on Him by venturesome believing, they would have more peace and comfort.—*Joseph Eliot.*

The Church at Work

MEMPHIS RECTOR-ELECT.

THE RECTOR-ELECT of Calvary Church, Memphis, is the Rev. James R. Winchester, D.D., at present rector of the Church of the Ascension, St. Louis, a member of the Standing Committee of the diocese of Missouri, an

REV. JAS. R. WINCHESTER, D.D.

examining chaplain and also chaplain of St. Luke's Hospital. He assumes charge of his new work about February 1st.

Dr. Winchester was graduated at Washington and Lee University in 1874 and at the Theological Seminary of Virginia in 1877, receiving later in life the degree of D.D. from Washington and Lee University and also from the University of the South. He was ordained deacon in 1877 and priest in 1878 by Bishop Whittle and served his diaconate as assistant at St. James' Church, Richmond, Va. His priestly ministrations have been successively as rector at Uniontown, Ala., 1878 to 1880; Wytheville, Va., 1880 to 1882; Christ Church, Macon, Ga., 1882 to 1890; Christ Church, Nashville, Tenn., 1890 to 1899; and the Church of the Ascension, St. Louis, 1899 to 1906.

CHURCH EXPANSION IN BROOKLYN.

ARCHDEACON RUSSELL has been studying conditions in south Brooklyn for the past month and announces that he has found at least seven localities, all of them in growing neighborhoods and quite distant from present parish churches, where he feels that missions ought to be started. At two of these, neighboring rectors have been notified, and parlor services have been begun. One of these is at East New York and the other on the line of Ocean Avenue at the famous thoroughfare known as the King's Highway. Laymen have volunteered for the work, and are to have charge of the services, under the Archdeacon. The archdeaconry will issue at once a small newspaper to be called *Brooklyn Church Extension*. In it will be announced a dinner at the Hamilton Club late in February, probably on the 19th inst., which it is hoped may be the beginning of a permanent but voluntary organization, aiming to raise up men and money with which to strengthen the Church in Brooklyn. The Archdeacon feels that not only ought new places of worship, especially new Sunday Schools, to be established in new communities, but that existing parishes and missions ought to be strengthened, even if they have undertaken self-support. Equipment of parish houses and additional clergy staffs are imperatively needed in many cases. A promising Italian mission has been started in St. Margaret's chapel in Van Brunt Street, near the Hamilton ferry. This was once a flourishing English work, practically independent of the Church. Population has wholly changed, and it is now the centre of an Italian colony. The property has been deeded to the Church. The English work will be continued if the few remaining people desire to have it continued, but the main work will be Italian. About forty communicants and supporters, all Italian, have been secured already, and enough children for four classes in the Sunday School. The priest in charge is the Rev. D. A. Rocca, formerly of Boston.

AN INDIANA ANNIVERSARY.

IN THE WEEK beginning January 7th, St. Paul's Church, Evansville, Ind., celebrated its 70th anniversary. A special sermon was delivered by the rector, the Rev. Wm. Reid Cross, on Sunday morning, on "The Church as our most Valued Inheritance from our Fathers." Monday evening, the rector and Mrs. Cross were "at home" to the young people of the parish. On Tuesday evening, the actual anniversary, a commemoration service was held, when the Bishop of the diocese, who was rector of the parish when called to the episcopate, preached the anniversary sermon, in which he related in a most interesting manner the history of the parish, one of the first to organize under Bishop Kemper's episcopate, and told of the good works of the many saintly souls who have here received their training and inspiration.

At this service, the Bishop of Kentucky and the Rev. Mr. Hathaway were also present, and took part in the service.

Wednesday morning there was a corporate Communion, at which Bishop Francis was celebrant, and an address was made by the Bishop of Kentucky on "The Spiritual Life as the Foundation of all Success in the Parochial Life, and the End of all its Activities."

On Wednesday evening was held the annual supper of the Men's Club of the parish. A bountiful repast was served with the dainty accessories of table decorations, after which short speeches were made by Bishop Francis, the Rev. Mr. Rose of Henderson, Ky., and the rector; Capt. S. P. Gillett acting as toastmaster. The Bishop of Kentucky, the guest of honor at the banquet, was then introduced and made a great address on the subject, "The Power of Exclusions and Inclusions."

ST. PAUL'S CHURCH, EVANSVILLE, IND.—INTERIOR.

The events of the week closed Thursday evening with a public reception to the Bishop and Mrs. Francis, Not the least pleasing feature of the anniversary was the response to the plea for paying off the floating indebtedness of the church, $750 — the amount received being $1,000.

ST. PAUL'S CHURCH, EVANSVILLE, IND.

THE LATE REV. DR. ELLIOTT.

LAST WEEK was given in these columns the report of the burial of the Rev. John H. Elliott, D.D., together with his portrait. By mistake, the account of his death, which should have been received prior to that of his burial and should have been printed in the same issue, was delayed too long for insertion last week. His death occurred on Tuesday, January 9th, at the rectory of the Pro-Cathedral Church of the Ascension, with which he had been connected for thirty-five years, first as assistant to the late Bishop Pinkney of Maryland, then for many years as its beloved and faithful rector, and during the past two years as rector emeritus. Dr. Elliott was born in Beaufort, S. C., in July, 1832, and graduated from the college of South Carolina at the age of nineteen, afterwards studying law in the University of Virginia, and when he decided to devote his life

to the Sacred Ministry, he became known for his learning in canon law. He presided over the primary convention of the diocese of Washington, and was President of the Standing Committee from the beginning. His life had deep sorrows, but he was ever full of kindness and courtesy to all around him, and he was specially beloved by the young people of his flock. It was a short time before the General Convention of 1901, when his name was being mentioned for its President, that he was suddenly stricken with illness, and since then life has been full of painfulness and weariness, at times of great suffering. His work was over, and it was with a feeling of thankfulness for him that his friends heard that the call to rest and peace had come, and that, conscious to the end, though unable to speak, he had calmly fallen asleep.

CONSECRATION OF NEW HAMPSHIRE COADJUTOR.

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Edward Melville Parker, Bishop Coadjutor-elect of the Diocese of New Hampshire, as follows:

Place—St. Paul's Church, Concord, N. H.

Time—Friday, February 9, 1906.

Consecrators—The Bishop of New Hampshire, the Bishop of Massachusetts, the Bishop of Connecticut.

Presenters—The Bishop of Maine, the Bishop Coadjutor of Pennsylvania.

Preacher—The Bishop of Vermont.

Attending Presbyters—The Rev. George W. Fay, the Rev. W. Stanley Emery.

DEAN WILLIAMS' CONSECRATION.

CONSENT has been given by a majority of Standing Committees and of Bishops to the consecration of the Rev. Charles D. Williams, D.D., to be Bishop of Michigan, and the Presiding Bishop has taken order as follows:

Place—St. Paul's Church, Cleveland, Ohio.

Time—Wednesday, February 7th.

Consecrators—The Presiding Bishop, the Bishop of Southern Ohio, the Bishop of Ohio.

Presenters—The Bishop of Kansas City, the Bishop of Salt Lake.

Preacher—Bishop Jaggar.

Attending Presbyters—The Rev. John McCarroll, M.D., the Rev. Orville E. Watson.

A delegation of the Standing Committee and other members of the diocese of Michigan will attend.

Dean Williams completes his 13th year as Dean and rector of Trinity Cathedral parish, the Monday after his consecration. A farewell reception will be given him on that evening at Trinity parish house.

NEW YORK STATE B. S. A. CONVENTION.

THE New York State Convention of the Brotherhood of St. Andrew will be held at Buffalo, N. Y., May 25th to 27th inclusive. Plans are now on foot to make this an eventful occasion and a leader among state conventions of the Brotherhood. The following have been appointed chairmen of committees, and will be glad to receive suggestions or supply information on any and all matters pertaining to this convention: John K. Walker, Executive; G. T. Ballachey, Finance; Millard S. Burns, Programme and Meetings; R. F. Kirtland, Reception and Entertainment; Robert M. Codd, Jr., Press and Publicity; W. R. Martlin, Local Attendance; W. A. Haberstro, Junior Department; R. M. Cushman, Registration and Information.

DR. CRAPSEY'S ASSISTANT RESIGNS.

THE RESIGNATION of the Rev. Frederick J. K. Alexander, assistant to the Rev. Dr. Crapsey at St. Andrew's Church, Rochester, N. Y., was announced to the congregation on the evening of the Second Sunday after Epiphany. It is said that Mr. Alexander was not willing to remain associated with the priest whose theological vagaries have caused such sadness to his fellow Churchmen. Mr. Alexander is a graduate of Bishop's College, Lennoxville, P. Q., and of the Berkeley Divinity School. He has been assistant at St. Andrew's since July, 1904.

PRESENTATION OF A PASTORAL STAFF

ON MONDAY, January 15th, at St. Mary's Church, Kansas City, the pastoral staff was formally presented to the Bishop. Evensong was sung by the Rev. T. B. Foster, assisted by the Rev. E. H. Eckel, two Bishops, nine priests, and the full choir of St. Mary's Church. Bishop Osborne preached upon Ex. xvii. 9: "I will stand at the top of the hill with the rod of God in my hand." Referring to this special occasion, the presentation of the pastoral staff, he showed how God had been pleased to use symbolism. Of the Bishop's office as a shepherd under the great Bishop and Shepherd of our souls, three lessons taught by the staff itself: (1) Strong, upright—ruling in righteousness; (2) Its crook—gathering in, bringing the wanderers back to the fold; (3) Its point—to stir up, reprove.

The staff was then placed on the altar and blessed by Bishop Osborne, after which it was presented to Bishop Atwill by the Rev. Robert Talbot, President of the Standing Committee, as a gift from all the clergy of the diocese. The Bishop, in his response, brought out the fact that his own father-in-law had carved the first staff ever used by an American Bishop, and presented the same to Bishop Kemper.

At the banquet given by the Church Club in the Midland hotel, addresses were made by Bishops Atwill and Osborne. The subject of the latter was "The Personal life of the Churchman."

DEATH OF MRS. JOSEPH LAMB.

MRS. ELIZA ROLLINSON LAMB, widow of Joseph Lamb, died at her residence, 356 22nd St., New York City, on Wednesday, January 17th, after a short illness, at the ripe age of 80 years. Her father, Charles Rollinson, and her grandfather, Wm. Rollinson, were the leaders of the art of engraving in the early days of New York. Her mother, Maria Stymetz, came of old Holland Dutch ancestry, and the combination of this blood with the English strain produced the strong, sturdy and lovable character so well known to her intimates.

Identified as the Rollinson family were originally with the Church of England, they became associated with the Episcopal Church in this country, one of Mrs. Lamb's cousins being the late Bishop Whittingham, whose memory is revered in the diocese of Maryland.

In her marriage her interest in art, developed primarily within Churchly lines through her husband's work in ecclesiastical art, during her long life never waned, so that after her husband's death she regarded with ever sincere satisfaction the development of the effort of her sons. Mrs. Lamb was born in 1835 in East Broadway, then a centre of conservative citizenship, she saw, during her long life, the once-styled villages of Greenwich and Chelsea, in which her later life was posted, absorbed within the "Greater New York."

She is survived by three sons, Osborn Rennie, Charles Rollinson (whose wife is the well-known artist), and Frederick Stymetz Lamb.

IN THE MOUNTAINS OF MEXICO.

THE ARCHDEACON has returned from a charming trip to Durango and Velardeña. A large number of English-speaking people are employed by the Velardeña Mining Co., to manage its extensive and varied interests, extending up and down a mountain rift for some 25 miles.

Services are held at this place in a club room, in one end of which is a billiard table and in the other end are four card tables. We move the card tables and so make room for the congregation. On this occasion we used a little mission organ which the people had recently purchased for use in their public worship. This is the first time that an organ was ever so used in these mountains. The congregation well filled the seats prepared for them, and for the most part, men made up the congregation. It was interesting to see the men making an earnest effort to sing.

At the Holy Communion, held in a parlor of one of the homes on the next morning, there were four to receive—three men and one woman.

From here the Archdeacon pushed on to Durango, beautiful Durango. There is a golden opportunity in this city for the heart of a great Churchman to exercise his love. The Church has made a splendid beginning and we can push on alone, but to do so will be at a terrible loss. The Methodists and the Baptists have each invested something over $6.000, gold, to establish themselves in their work among the natives. Half that amount would give us a property and place us on an equal footing. Double that would buy us an old convent church, confiscated by the government years ago. It is in fine preservation. Its roof and walls are most solidly built and will endure for hundreds of years. This property is in the very heart of the city and would place us on a footing equal to that of the Roman Church. This convent church would some day become the cathedral church of the diocese of Durango.

ACCIDENT AT WYCLIFFE COLLEGE.

AN ACCIDENT occurred at Wycliffe College, Toronto, which might have resulted in loss of life. During the heavy gale on the morning of January 16th, one of the massive chimneys fell, crashing through the roof, making a hole twenty feet long by ten wide. The chimney rose directly above the wall on the south side of Principal Sheraton's residence. Fortunately the principal, who is in a very nervous condition, was sleeping in a distant part of the house and was not seriously startled by the accident. Two maids were sleeping in the room directly below the hole made in the roof, one of whom though injured, was not seriously so. The other was unhurt.

DR. WEBB HAS PASSED THE STANDING COMMITTEES.

CONSENTS to the consecration of the Rev. Dr. Webb to be Bishop Coadjutor of Milwaukee have been received from a majority of Standing Committees, and the Bishops are now passing upon the election. It is certain, therefore, that preliminaries will have been completed in ample time for the consecration to have place on St. Matthias' day as had been planned. The Standing Committee has appointed a sub-committee consisting of the Rev. W. A. Smith and Messrs. Wadhams and Putney, to attend to details concerning the consecration.

Milwaukee laymen are arranging a complimentary banquet to be tendered Dr. Webb about the middle of February, in order that they may have the pleasure of making his acquaintance.

BERKELEY ALUMNI IN NEW YORK.

THE NEW YORK alumni of the Berkeley Divinity School held their annual reunion at the Hotel Vendome on the 17th inst., and after luncheon elected officers as follows: Rev. Dr. W. H. Vibbert of Trinity Chapel, president; Rev. George Biller, Jr., of the parish of the Incarnation, vice-president; and Rev. M. K. Bailey of Grace Chapel, secretary and treasurer. The president read a letter from Dean Binney, regretting that the state of his health did not allow him to be present;

and a letter from the Rev. Walter Mitchell, one of the oldest alumni.

The Bishop Coadjutor of Albany read a paper on "The Training of Men for Rural Mission Work." An address was made by the Rev. Dr. Samuel Hart, vice-dean of the School, on the condition and work of the institution. Other addresses were made by Professor P. M. Rhinelander, Bishop Lines of Newark, Professor S. R. Colladay, Rev. F. F. German, and the Rev. Dr. H. B. Hitchings, the oldest of the alumni present, and an offer from the last named to provide for the publication of Bishop Nelson's paper was enthusiastically accepted.

DEATH OF REV. THOMAS LYLE.

THE REV. THOMAS LYLE, rector emeritus of the Church of the Holy Spirit, Cleveland, and second oldest presbyter of the diocese of Ohio, entered into rest Thursday, January 18th. The funeral was held from St. Paul's Church on the Sunday afternoon following. Mr. Lyle was ordained deacon in 1858 by Bishop George W. Doane, and priest in 1860 by Bishop Odenheimer of New Jersey. He was successively rector at Spotswood, N. J., 1858-64; Cairo, Ill., 1864-67; Evanston, Ill., 1867-69; St. Paul's, East Cleveland, 1869-74; Good Shepherd, Cleveland, 1874-94; Holy Spirit, Cleveland, 1894-99, since which latter year he has been rector emeritus.

DEATH OF REV. R. F. PUTNAM.

THE REV. RICHARD F. PUTNAM, who has been for several years assistant at All Saints' Church, Brooklyn, died last week and was buried from the church. He was over seventy years of age and was ordained nearly half a century ago. Mr. Putnam was a native of Boston and a man of scholarly attainments. He had travelled much in the East, and his work as a priest had been interrupted frequently by ill health. He came to Brooklyn nine years ago, and has ever since been attached to the clergy staff of All Saints'.

DEATH OF REV. JOHN HARGATE.

THE DEATH of the Rev. John Hargate occurred at St. Paul's School, Concord, N. H., in which he was a master, on January 13th. Mr. Hargate was in his 67th year. The burial service was at the chapel of the institution.

DEATH OF REV. W. G. COOTE.

SOMEWHAT belated news is received of the death of the Rev. W. G. Coote in Cleveland about November 9th. The remains were taken to Deposit, N. Y., where the service was read by the Rev. H. S. Longley, of Christ Church, Binghamton, and the Rev. J. N. Marvin, chaplain to the Bishop of Albany. Interment was at Boonville, N. Y.

DEATH OF REV. LEWIS RIETZ.

THE DEATH of the Rev. Lewis Rietz, deacon in charge of St. Peter's (Swedish) mission, Duluth, Minn., occurred at his home in that city on the morning of January 15th. On the previous Sunday an operation had been performed for an affection of the neck. Mr. Rietz rallied from the shock, but sank afterward, complications having set in. He was born at Lund, Sweden, September 2, 1849, was educated in the University of Lund, and was a talented man. He came to this country in 1876. He had resided in Duluth since 1885, and was ordained deacon by Bishop Morrison on May 16, 1902. His wife and four daughters survive him.

DEATH OF REV. J. M. GRISWOLD.

THE REV. JOHN MARSHALL GRISWOLD, deacon-in-charge of St. James' Church, Griggsville, Ill. (diocese of Quincy), died suddenly at his home in that place on January 15th, having been ill but a few hours. Mr. Griswold, who had been a Methodist minister for many years, was received as a postulant for Holy Orders, in October 1904, and served as a lay-reader at Christ Church, Jubilee, and Christ Church, Limestone. He was ordained last July, and soon after took charge at Griggsville, where he made many friends, and was advancing the interests of the parish. The funeral services on Friday, January 19th, were conducted by the Bishop of Quincy and Canon Penfold, there being a celebration of the Holy Eucharist in addition to the burial office.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Ilion—Troy—Free Church at Glen's Falls—Churchman's League

OWING to a severe attack of heart trouble which came upon him some time ago, it has become necessary for the Rev. William M. Cook, rector of St. Augustine's, Ilion, to spend the winter in a milder climate, and with his family he has gone to Pinehurst, N. C. There was a touching service at his parish church on the Sunday before he left for the South, being the Second after Epiphany, when practically the entire communicant force of the parish was present at the celebration to receive the sacrament at Mr. Cook's hands and to say their farewells to him. It is seventeen years since he entered upon this rectorship, in which time Mr. Cook has endeared himself to the entire community, which looks for his return in the spring in much improved health. Services will be maintained during his absence by the Rev. John M. Rich of New York City.

IMPROVEMENTS recently made to the fabric of St. Barnabas' Church, Troy (Rev. George A. Holbrook, rector), include the tiling of the nave of the church. The side aisles will shortly be improved in the same way. At this church the largest communion ever made was that at the midnight celebration on the recent Christmas, which was choral with orchestra.

RENTING of pews is abolished from the beginning of the year at the Church of the Messiah, Glen's Falls (Rev. George L. Richardson, rector), all seats having been declared free. Previous to this action a very thorough canvass had been made and a vote of the congregation taken. The vote was almost unanimous in favor of the change and subscriptions for the support of the parish on a free seat basis, were $400 more than the sum realized from pew rentals in former years.

A MISSION was held in Trinity Church, Plattsburgh (the Rev. H. P. LeF. Grabau, rector), from January 7th to 21st, inclusive, under the direction of the Holy Cross Fathers of West Park, N. Y. Two of the order, the Rev. Father Hughson and the Rev. Father Anderson, assisted by the Rev. E. H. Schlueter, conducted the mission, which was a wonderful success.

THE ALBANY and Troy Clericus held its January meeting in the rectory of Trinity Church, Watervliet. On Monday, the 8th, Dr. Edgar A. Enos offered a resolution of congratulation to the Rev. Dr. Nickerson on the completion of twenty-five years' rectorship of Trinity Church, Lansingburgh; also that a suitable testimonial of our esteem be given him. This resolution was adopted, the Chair appointing the Rev. Dr. Enos, the Rev. H. R. Freeman, and the Rev. J. N. Marvin a committee to procure such gift. The essay was read by the Very Rev. H. R. Talbot, Dean of All Saints' Cathedral.

On the Summer School at Oxford, England, a suggestion was appended proposing such a school be held in Albany. A committee was appointed to take the matter into consideration.

THE FIRST MEETING of the recently organized Churchman's League of Troy and vicinity was held January 16th in St. Paul's Church. The League is made up of the rectors of the various parishes in this vicinity, together with a number of young laymen from each parish. There are about eight parishes in the League and about 200 young men were present at the service in the evening. The Rev. Dr. Edgar A. Enos made the address of welcome. He was followed by the Rev. Benjamin T. Trego, rector of St. Mark's Church of Green Island, who delivered an earnest and helpful address. The officers of the League are: President, A. G. Goldthwaite; Vice-President, S. H. Riker of Trinity Church, Upper Troy; Secretary, E. S. Tabor of Christ Church; Treasurer, James F. Upham of St. John's Church. The Executive Committee is composed of the rectors of the parishes represented and one lay delegate from each. The next formal gathering will be at the Church of the Holy Cross in the latter part of April.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

New Church for Evanston—Reception to Rev. W. W. Fleetwood—Other Notes.

THE NEW CHURCH for St. Luke's parish, Evanston, will be built from plans drawn by Mr. John Sutcliffe, Church architect, of Chicago. The commission was awarded Mr. Sutcliffe at a recent vestry meeting. Ground will be broken soon after Easter. In the meantime the building fund will be materially increased. The Christmas offering of $631 was devoted to this fund.

THE MEN'S CLUB of St. Luke's Church, although recently organized, now numbers 97 members. The club expects Rabbi Hirsch of Chicago to address it in the near future on "The Jew and his Religious Hopes."

THE REV. W. W. FLEETWOOD, who has resigned the Church of the Transfiguration, was tendered a reception by his former parishioners in the guild room on January 8th. A pleasant feature of the occasion was the presentation to Mr. Fleetwood of a sterling silver sick-call set in a leather case. Mr. Fleetwood leaves the Church of the Transfiguration practically free from debt, the Christmas offering of $300 having paid off all but a few dollars.

AT THE Church of the Redeemer, Chicago (Rev. S. B. Blunt, rector), a "Layman's Communicant League" has been formed. The league is open to all male communicants, without dues, the members obligating themselves to attend the monthly preparation for the Holy Communion, which is conducted by one of the clergy on the second Saturday evening of each month, and to make their Communion with the Brotherhood chapter on the following morning. It is expected the already large number of male communicants at the early services will be largely increased.

The rector of the parish has been absent on a two weeks' vacation trip in the East.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Lecture Course at New Haven—Notes.

THERE IS now in progress a normal course for Sunday School Teachers of New Haven, under the auspices of the New Haven Clerical Association. Lecture conferences on religious education, conducted by Walter L. Hervey, Ph.D., of the Board of Education, New York City, at Christ Church parish house. It is held on Tuesday evenings, and is being attended by about 150 teachers from the various parishes.

THE REV. ELMER TRUESDELL MERRILL, Ph.D., Professor of Latin at Trinity College, was elected president of the American Philological Association at the recent annual meet-

ing. Professor Merrill had been vice-president previous to his election. His connection with the association dates from 1883.

A SUNDAY SCHOOL COMMISSION for the diocese was organized at a recent meeting at Hartford. The Bishop is president; the vice-president, the Rev. Charles Morris Addison, rector of St. John's Church, Stamford; Mr. Henry E. Rees, superintendent of the Sunday School of Trinity parish, Hartford, secretary and treasurer.

THE WINTER meeting of the New Haven County Convocation was held in Trinity Church, New Haven, Tuesday, January 9th. An essay was read by the Rev. J. De Wolf Perry, Jr., rector of St. Paul's Church, New Haven, entitled "The Test of Conformity." An exegetical paper on I. Cor. ii. 5-15, was read by the Rev. J. Newton Phelps, rector of All Saints' Church, Meriden. This being the day for the annual election of officers, the following were elected: Dean, the Rev. F. D. Buckley, rector of Trinity Church, Waterbury; Secretary and Treasurer, the Rev. Franklin Knight, curate in St. Paul's Church, New Haven. There was a large attendance of clergy and a few laymen. The next meeting will take place in April, at St. Michael's, Naugatuck.

THE MID-YEAR meeting of the New Haven archdeaconry was held at noon on January 9th, in Trinity parish house, New Haven. Archdeacon Buck presided. After a general discussion of the missionary work in the archdeaconry, the meeting adjourned. The convocation and the archdeaconry meetings were held on the same day, but at different hours.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Death of Charles Quintard Gray—Gift at Amarillo.

IT WAS a great shock to a large circle of friends to learn of the death of Mr. Charles Quintard Gray of Dallas, Texas, on January 12, 1906, after a brief illness from typhoid pneumonia. Mr. Gray was the son of the Rev. C. M. Gray of St. Petersburgh, Florida, and a nephew of Bishop Gray. He was a graduate of the University of the South, and was engaged in a prosperous business in Dallas. After a short service, conducted by Dean Walk of St. Matthew's Cathedral, the body was taken to Bolivar, Tenn., for interment.

THE Society of St. Charles, King and Martyr, of England, has presented a brass altar desk to St. Andrew's Church, Amarillo.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Wilmington Notes.

THE UNUSUAL missionary activity prevailing among the Wilmington parishes was sustained by a visit on Wednesday, January 17th, of the Right Rev. Franklin S. Spalding, Missionary Bishop of Salt Lake, to Trinity Church (the Rev. F. M. Kirkus, rector). The Bishop addressed an audience in the parish house, consisting of representatives of all the city chapters of the Woman's Auxiliary, on the needs and opportunities of his vast, undeveloped missionary domain. He needs $38,000 for his work, and so far has raised $23,000 since coming East. An offering of $25 was presented him by Trinity Chapter of the Woman's Auxiliary.

THE REV. FREDERICK MAURICE KIRKUS, rector of Trinity Church, Wilmington, with the coöperation of his vestry and parishioners, is making herculean efforts to raise the indebtedness on his church; $9,200 of the total amount of $16,000 has been pledged since the effort was put on foot in November.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Southern Convocation.

THE SOUTHERN CONVOCATION in the diocese of Easton held its mid-winter meeting in St. Mary's Church, Pocomoke City, Md., on January 9th and 10th. The Bishop of the diocese was present. On Wednesday morning he celebrated the Holy Communion, assisted by Dean Adkins. The sermon was preached by the Rev. J. F. Kirk, from I. St. John v. 1. At the evening service on Tuesday, the rector, the Rev. Wm. B. Guion, who is the secretary and treasurer of the convocation, read the service. Able and interesting addresses were made at the evening services on both nights by Dean Adkins, Rev. Mr. Kirk, Rev. Wm. W. Greene, and Bishop Adams. The vested choir rendered the music, and a very large number of persons attended the various services. The subject of the addresses on Tuesday night was "The Epiphany or the Manifestation of Christ as King, as Priest, and as Prophet." On Wednesday night the subject was "Missions."

GEORGIA.

C. K. NELSON, D.D., Bishop.

Archdeaconry Meeting — Woman's Auxiliary.

THE NEW archdeaconry of Athens held its first convocation January 12th, in Emmanuel Church, Athens, under the direction of the Rev. Troy Beatty, archdeacon and rector of Emmanuel. The Bishop was celebrant of the Holy Communion, and made a powerful address on the importance of Missions. He said that he would urge the largest share of one's missionary money to be applied intelligently, and prayerfully to foreign missions, and he would be thankful to receive the lesser part of such a fund for home missions, for it would be far in excess of the usual offerings. At the evening session addresses were made by the Rev. J. L. Moody, diocesan evangelist, the Rev. Thomas Burry, and the Rev. J. J. P. Perry, all emphasizing the mission of the Church. In closing the conference, the Rev. Troy Beatty stressed the urgent need of workers in his archdeaconry of nineteen counties, with only two resident clergy, who minister to many mission points. He expressed great thankfulness and encouragement in the success of this first meeting.

The Woman's Auxiliary of the archdeaconry held two sessions that were well attended. The conference was opened with prayers and hearty words of encouragement by Bishop Nelson. Mrs. Nellie Peters Black, the recently appointed diocesan secretary, made an address on the general missionary work of the Church, and the part that Georgia had taken and was expected to take, in carrying it forward. Mrs. Black has just completed a successful series of visits to the various archdeaconries of the diocese, where deepened interest was manifested at all points. Miss Rosa Woodberry, the secretary of the Athens archdeaconry Auxiliary, spoke of the scope and possibilities of work in the mountains of northeast Georgia to secure for these children of isolation, ignorance, and poverty, the Church's care for body, mind, and soul. She stated that already some generous, unsolicited gifts of funds and property have been tendered for the development of the poor mountain whites of this archdeaconry. Industrial training is a marked feature of this new work. Miss Sara E. White spoke of the need and opportunity of such work about her home at Tallulah Falls, in Rabun country. Mrs. C. M. Strahan told of the work of the Babies' Branch, and its increase in Athens. After the United Offering was explained, requests were responded to for twenty boxes, and the Spirit of Missions was urged with gratifying success.

The Juniors then told the convention of their work, and gave an interesting discussion of work among college girls, led by Miss Kathleen Jones of the Lucy Cobb Institute Auxiliary. A branch will shortly be formed in the Athens State Normal School.

Archdeacon Troy Beatty commended the *Athens Archdeaconry News*, published by Miss Woodberry, the secretary, as a paper setting forth some of the needs, opportunities, and resources of work at home and abroad, with a valuable record also of the activities of the other archdeaconries of the diocese, that was proving helpful in their work. It is distributed free, and published quarterly. Earnest greetings were received from Miss Emery.

IOWA.

T. N. MORRISON, D.D., Bishop.

Mission at Dubuque—Gift at Marshalltown.

A MOST HELPFUL week's mission has just been concluded in St. John's Church, Dubuque (the Rev. John C. Sage, rector), the Rev. F. E. J. Lloyd, D.D., the well-known missioner, having conducted it. Careful preparation had been made, begun some months ago with a "Quiet Day," conducted by the Rev. Irving P. Johnson of Minneapolis, and followed by daily supplications and intercessions and by much personal work on the part of the rector and his helpers. From the opening service until the end of the mission there was an excellent attendance, the interest deepening and the effect of the preacher's searching words growing more marked. Dr. Lloyd is peculiarly gifted for the work of a mission preacher, his strong, virile personality adding great weight to the direct, personal message he brings. While preaching the faith without dissimulation or apology, he does so in such a kindly, charitable manner that he won the esteem and good will of those who differed from him. To such an extent was this spirit marked that the mission was attended by Roman Catholics, priests and laymen, and people of all denominations. The rector received a most kind and appreciative letter from a prominent Roman Catholic layman, endorsing the mission and the missioner, and enclosing a generous contribution for the expense of the mission. And at the end of the mission, the leading newspaper of the city, a Roman Catholic organ, spoke of the gentle and kindly spirit of the mission, and the respect gained by the missioner's methods from people of all classes and denominations.

A BISHOP'S CHAIR has recently been placed in St. Paul's Church, Marshalltown (the Rev. Wm. Pence James, rector), by Mr. Clyde Morse of Chicago, in memory of his wife, Helen Day Morse, who was buried from the church on September 16th, 1905. The chair bears a memorial plate with the inscription: "To the Glory of God, and in loving memory of Helen Blanche Day Morse. R. I. P."

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Parish Hall Dedicated.

CALVARY PARISH, Sedalia (Rev. E. A. Neville, rector), dedicated its parish hall, Friday, January 12th. This is the first part of a large parish house to be erected soon. It is built of concrete blocks and finished within with natural woods, at a cost of $1,800. In the evening the Woman's Guild gave a reception, which was largely attended by members and friends of the parish.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Diocesan Activities.

IN ST. JOHN'S CHURCH, Uniontown, at a recent visit, Bishop Woodcock blessed a processional cross, the offering of the Sunday School.

GRACE PARISH, Paducah (the Rev. D. C. Wright, rector), is preparing for a pre-Lent mission, to be given by Bishop Woodcock, from Sexagesima Sunday to Quinquagesima Sunday, both inclusive.

IN GRACE CHURCH, Louisville, the Rev. L. E. Johnston, rector of the parish, will, as is his custom, keep a Quiet Day on the feast of the Purification of the Blessed Virgin for the members of the Woman's Auxiliary in Louisville. The women of Louisville have come to look forward to these Quiet Days in Grace Church as precious occasions of great religious privilege.

THE LOUISVILLE Local Council of the Brotherhood of St. Andrew have arranged for a four weeks' noon-day meeting in a room on Main street during Lent.

TRINITY CHURCH, Owensboro, has recently shown how to do it when it cannot be done. When the Rev. Irvine Goddard became rector of the parish, last October, there was no choir, and apparently no material of which to form one. Realizing the importance of a choir for successful parish work he determined to organize one, and proposed a vested male choir as the most desirable. As there were very few boys in the congregation, the proposition was considered visionary—it could not be done. The rector thought otherwise. He went to the public schools and obtained the names and addresses of boys who could sing. Then, being a stranger in the community, he got some of his parishioners who were well known in the city to accompany him and called upon the mothers of these boys, and obtained permission for the lads to join his choir. He soon had more applicants than he could accommodate, and from the number he selected sixteen who, with four men, after proper training, make a very effective choir which has been doing good service since Christmas. Result: the Church has been well advertised and the attendance at the services notably increased.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

B. S. A.—Notes.

THE JANUARY meeting of the Brotherhood of St. Andrew was held at St. Luke's Church, Brooklyn, with an attendance of about one hundred, a large proportion of whom were juniors. Among the speakers was Mr. Alfred H. Pancoast, formerly of the juniors of Philadelphia. He told about the Junior organization and work in the Philadelphia Assembly. Discussion was had of junior efforts. After supper the rector, the Rev. Dr. Swentzel, when welcoming the Assembly, said he liked the phrase used by Christ—"My Father's business"—although he knew it might be translated "My Father's house." The speakers of the evening session were Mr. Eugene M. Camp and the Rev. W. S. Baer, the former making an appeal for men to help the Archdeacon of Brooklyn in Church extension work, and the latter pointing out Brotherhood opportunities.

A LAND COMPANY at West Rockaway has given a plot of five building lots for the erection of a mission. The location is known as Belle Harbor, and a summer work is maintained there under the direction of the Rev. H. B. Bryan, Canon Missioner of the Cathedral. It is intended to build a chapel on the new site early in the spring.

CHRIST CHURCH, Bedford Avenue, is co-operating with several neighboring denominational churches in a series of meetings for the general spiritual uplift of the community. Canon W. S. Chase conducted a meeting in the Ross Street Presbyterian Church, which was very largely attended.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Enlargement of All Saints', Pasadena.

WORK has been commenced on the enlargement of All Saints' Church, Pasadena, according to plans that have been contemplated for some months. The two transepts extending north and south are each to be made 15 feet longer. The window on the south is to be left in the same relative position, while a new window is to be placed in the north extension. The new window is to be a beautiful Epiphany memorial window, but the name of the donor has not been announced. The present seating capacity of the church will be increased by one-third by the improvements. The number of parishioners is growing so rapidly that it is only a matter of a short time before a new and much larger edifice will be required.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

City Notes.

A MISSIONARY SERVICE for children was held at St. Anna's Church, New Orleans, on the Second Sunday after Epiphany, when the rector, the Rev. E. W. Hunter, gave the address.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

The Bishop in Jamaica—Baltimore Notes.

SHORTLY after the middle of January, the Bishop of Maryland started for Jamaica, West Indies, so as to avoid the severities of the worst part of the winter. For some years past this has been the Bishop's custom so as to be in good condition for the Lenten and Eastertide visitations.

AT THE RECENT rally of the Sunday Schools and Junior Auxiliary of the city held in St. Peter's, Baltimore, the addresses were made by the Rev. John A. Welborne, now of Tokyo, Japan, but who was a Baltimorean and at one time a scholar in St. Peter's Sunday School, and the Rev. Arthur M. Sherman of Hankow, China. The church was crowded with children, representatives of every Sunday School in the city being present.

ST. BARTHOLOMEW'S CHURCH, Baltimore (Rev. Wm. P. Dame, rector), has received several valuable gifts recently, and Mr. Dame is doing good work there. He has declined his call to Millwood, Va.

THE FIFTH SERIES of free organ recitals at St. Mary's Church, Baltimore (the Rev. F. Ward Denys, rector), began this month, being held on Sunday afternoons at 3:30 o'clock. Over 1,000 persons were present two weeks ago, when Gaul's "Holy City" was rendered by the church choir, the rector giving an account of the composer and his great work.

During the past four years two of the series have proved financial losses to the parish. The offerings during the other two series just equalled the expenses. The music rendered is of a very high order.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Archdeaconry at Woburn—Boston Notes.

THE ANNUAL meeting of the archdeaconry of Lowell was held in Trinity Church, Woburn, on the 18th inst. and was well attended. Bishop Lawrence, who was the preacher, was also the celebrant. The Bishop congratulated the archdeaconry upon the successful work accomplished during the past year.

THERE WAS a meeting of Sunday School teachers in the chapel of Trinity Church, Boston, on the evening of the 15th inst. that deserved to be much better attended. There was a good list of speakers, including the Bishop, the Rev. Dr. Mann, rector of Trinity; the Rev. Sherrard Billings, of St. Paul's, Boston; the Rev. C. G. Twombly, of Newton Highlands; the Rev. Henry Bedinger, of Salem; Miss Lucy C. Sturgis; and the Rev. Carlton P. Mills, Secretary of the Massachusetts Sunday School Union.

SEVERAL enquiries lately have been made within this diocese as to the Phillips Brooks memorial, for which a large fund was raised soon after the death of the lamented Bishop, thirteen years ago on the 23d of this month. When the fund was raised (if memory is correct it amounted to some $75,000) it was decided by the large committee of citizens, not all of them Churchmen, that the memorial should take the form of a statue of heroic size of Dr. Brooks. The contract was given to Mr. St. Gaudens, the sculptor, who first was to make a clay model of half size. There was a time limit placed upon the work, which has expired long since; yet in the meantime little or nothing is heard from the sculptor, who is not a man to be hurried in his work. Mr. St. Gaudens is perfectly aware of the anxiety of the committee having the matter in hand, and it is hoped that before many months he will have his clay model of the great preacher in some sort of shape to submit for approval.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Colored Priest Instituted—Church Club—Gift at Benson—Death of Wm. H. Fowler.

THE REV. A. H. LEALTAD was instituted by the Bishop as priest in charge of St. Philip's Church, St. Paul, on Wednesday of last week. The sermon was preached by the Rev. T. Sedgwick. Present and assisting in the services were the Rev. Messrs. Pope, Shutt, and Smith. At the conclusion of the service all present repaired to the guild room, where refreshments were served and a pleasant hour was spent.

THE EPIPHANY-TIDE meeting of the Church Club of the Diocese was held at Hotel Nicollet, Minneapolis, on Thursday, January 18th. After partaking of an excellent banquet, it being the annual meeting, the reports of the treasurer and secretary were read, showing the Club to be in excellent financial condition and with the largest number of members yet reported. Officers for the ensuing year were elected: President, John W. Robinson of St. John's Church, St. Paul; Vice-President, John P. Coan of Holy Trinity, Minneapolis; Secretary, R. E. Van Kirk of Christ Church, St. Paul; Treasurer, E. H. Holbrook of Gethsemane Church, Minneapolis.

An address on "The Church Press" was made by Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH. He claimed for it a three-fold function: to broaden; to educate; to be a forum for the public discussion of Church questions. As to controversy in a Church paper, which he distinguished from polemics, he said a non-controversial paper would be made up either of platitudes or of the attempt to straddle, or else would be partisan. As the American Church has granted to her laity legislative powers, it is absolutely necessary that there should be intelligent Churchmen. There could not be a comprehension of Church questions without reading Church papers. There are members of diocesan and General Conventions who, if they would read Church papers, would cease to be nuisances. The Rev. A. McG. Beede of Rolla, North Dakota, had for his topic "Aboriginal Originals." He kept the members of the Club convulsed with laughter, by his account of some of his frontier experiences with whites and Indians. Mr. Clement Chase of Omaha, Nebraska, had for his subject, "On the Threshold of the Century." In a carefully thought-out speech, he pointed out the marvellous material developments of recent years and then urged the opportunity and the necessity of the Church, teaching "our duty to our neighbors."

A HANDSOME altar cross and altar desk in memory of Francis Montgomery Thornton, warden of Christ Church, Benson, from 1877 till his death last year, were dedicated at that church on New Year's eve by the rector, the Rev. C. L. Bates.

AT CALVARY RECTORY, Rochester, Mr. William H. Fowler, father of the rector of the parish, passed to his rest at the advanced age of 92 years on January 3rd. He had made his home at the rectory for the past five months. The funeral was held at Calvary Church on the afternoon of the 5th inst., the Rev. Edward Borncamp of Winona officiating. Members of the vestry were the pallbearers. Interment was at Canton, S. D.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Missionary Addresses in St. Louis.

THE REV. DR. R. W. CLARK, Missionary Secretary for Fifth and Sixth Departments, visited St. Louis on the Second Sunday after Epiphany and assisted materially in stimulating missionary interest in that city. During the day he was able to speak at the Cathedral, the Church of the Holy Communion, Emmanuel, and St. Peter's churches; next day addressed the Clericus; on Tuesday evening spoke before the Church Club; and on Wednesday night at St. James' Memorial Church.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Jersey City Church to be Consecrated.

ST. JOHN'S CHURCH, Jersey City, will be consecrated on Sunday, February 4th. The church, which is an expensive one, has been paid for gradually, the last of the debt being for some years $13,000. Quite recently an attempt was vigorously made to clear off this indebtedness, and it was happily successful. The rector is the Rev. E. L. Stoddard.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

News from the Parishes.

THE VARIOUS parishes of New Brunswick, Christ Church, St. John's, and St. James', Piscataway (in the suburbs), show evidences of healthy growth. At St. John's plans are under consideration for enlargement of the parish building to provide more room for the Sunday School and guild work. Christ Church is the mother parish, and is still working under its royal charter. The rector, the Rev. E. B. Joyce, has recently been given an assistant, which the growing work long since demanded, and the Rev. R. T. Walker, till lately with the Trenton Associate Mission, has taken up the work. Bishop Croes' body is buried in the crypt under Christ Church sanctuary.

ST. JAMES', Piscataway, is one of the old ante-Revolutionary churches, with a checkered history—depending mainly on the rector of Christ Church, New Brunswick for services and pastoral care. The trolley line, which passes the door, has made it accessible and brought it new life. The Rev. William H. Neilson, D.D., formerly rector of St. Michaels Church, Trenton, and now resident in Plainfield, is in charge of St. James. The new life manifested is due very largely to his zealous ministry. There is a small endowment, just enough to insure the perpetuity of the venerable church for all time.

ST. ANDREW'S CHURCH, Bridgeton, renewed and beautified, has lately been dedicated anew by the Bishop of the diocese. There was a celebration of the Holy Communion in the morning, and a service of jubilee in the evening, with a great throng present. The church was closed for many weeks, but there was no intermission of services. The Rev. J. Clarke Robbins met his people in the Sunday School room regularly, Sundays and Holy Days, and gave much time and care to the work. From being a plain and rather bare interior, St. Andrew's is rich in coloring, with a new ceiling, and elaborate reredos and altar—everything Churchly and of the best. The Very Rev. the Dean of the Convocation, C. M. Perkins of Vineland, participated in the services, and the large vested choir was a feature not to be forgotten.

ST. PAUL'S CHURCH, Trenton, is vacant by the resignation of the Rev. J. McA. Harding, who was rector for twenty years and more. As yet no successor has been chosen. Mr. Harding, not liking to be idle, has taken charge of St. Andrew's, a mission of Grace Church, in the suburbs of the city, where his services are most acceptable. Christ Church (the Rev. E. J. Knight, rector) was greatly enlarged two or three years ago, at a cost of more than $20,000. The work cost more then was expected, and a debt of $5,000 was incurred. In answer to an earnest appeal this has been entirely wiped out and the beautiful church is free from debt. Forty-four persons have recently been confirmed, and there is a *"bona fide"* communicant list of nearly six hundred. "A little one shall become a thousand," as this little one bids fair to do.

ATLANTIC CITY has become a great centre of life and activity at all seasons of the year. There are really five churches, counting Brigantine Beach, which is only separated from the main land by a narrow channel. St. James' is the original summer church, now open all the year, under the care of the Rev. W. W. Blatchford. The building is of wood and the expense of keeping it in repair is a goodly sum every year. It is now being encased in stone and made solid as stone can make it. This will be a great saving, as the salt air is very destructive to paint and wood. The Church of the Ascension is a large and imposing building. The Rev. J. H. Townsend, rector, the Rev. John W. Williams, curate. The congregation is fluctuating, but always large; several Confirmations are held every year. Recently fifteen were presented; another appointment is already made. All Saints' is a chapel of the Ascension and is only open in the summer, under the care of the curate. It is is in the coast end of the city. The fifth church is St. Augustine's for the large colored population, and it is very prosperous under the care of the Rev. James N. Deaver. A new organ has been added in the past year. A mortgage debt of $3,000 is a heavy burden to carry. The parish is self-supporting, but it is sometimes a struggle to make ends meet. It has been a marvellous growth; where fifty years ago there was little more than the waves and sand dunes, now there is a great city, with four resident clergymen, parish churches open all the year, and two chapels of ease.

THE NEXT diocesan convention will be held in St. James' Church, Atlantic City, on the 8th day of May.—THE Rev. F. P. Willes has resigned as curate of Grace Church, Elizabeth, and accepted a call to mission work in Washington county, Md.—THE Rev. Stephen P. Simpson has been transferred to the diocese of New York, and is rector of St. Clement's Church, in the city of New York.—THE Rev. Malcolm Taylor has resigned Christ Church, Woodbury, and accepted a call to Taunton, Mass.—THE Rev. Wm. Newbold Baily has resigned Christ Church, Shrewsbury, and accepted the rectorship of Trinity, Asbury Park.—THE Rev. S. D. Phillips has resigned St. Augustine's, Camden, and accepted a call to St. Augustine's, Buffalo, N. Y.

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THE REV. ARTHUR S. PECK, formerly of the Associate Mission, Trenton, is in charge of St. Stephen's, Netherwood, now a part of the city of Plainfield. The parish had almost fallen into decay when Mr. Peck was sent as to a sort of forlorn hope. But by zeal and good judgment it is now gaining strength and winning back some that were alienated and driven away. On St. Stephen's day there were fourteen presented for Confirmation, who all received the Holy Communion from the Bishop's hands at an early hour on the feast of St. John. Mr. Peck is in deacon's orders, but hopes to be ordered priest at an early day.

OHIO.

WM. A. LEONARD, D.D., Bishop.

The Cathedral—Lecture Course.

BISHOP LEONARD will take charge of the Cathedral services until the election of a new Dean. For this reason he has resigned his position as Bishop in charge of the American churches on the Continent of Europe.

THE SECOND annual Lecture Course of the Church Education Society of Cleveland is now being given on Tuesday evenings at Trinity Cathedral Chapel. The lectures and speakers are as follows: January 9th, "The Church and the Scripture," by the Rev. E. M. Paddock, rector of Emmanuel Church, Allegheny, Pa.; January 16th, "The Church and the Creeds," by the Rev. John Mockridge, rector of St. Andrew's Church, Detroit, Mich.; January 23d, "The Church and Worship," by the Rev. Orville E. Watson, professor in Bexley Hall, Gambier, Ohio; January 30th, "The Church and the Individual," by the Rev. Holmes Whitmore, rector of Christ Church, Dayton, Ohio; February 6th, "The Church and Society," by the Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, Ohio. It

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ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Sunday School Lectures—Philadelphia Notes.

A SERIES of lectures, beginning on Monday, January 22nd, and ending on Friday, February 16th, will be given under the auspices of the Sunday School Association on Mondays at the Church of the Holy Apostles; on Tuesdays at the Church of the Saviour; on Fridays at St. Matthew's Church. Each lecture will be repeated three times—No. 1, on "The Bible," by the Rev. A. D. Heffern, D.D., of the Philadelphia Divinity School; No. 2, on "The Prayer Book," by the Rev. L. M. Robinson, D.D., of the Philadelphia Divinity School; No. 3, on "The Teacher and the Scholar," by the Rev. L. N. Caley, rector of the Church of the Nativity, Philadelphia; No. 4, on "The Sunday School and Missions," by the Rev. Herman L. Duhring, D.D., of the City Mission. These lectures are intended especially for teachers.

A PEW (47) in Holy Trinity Church (the Rev. Floyd W. Tomkins, D.D., rector), was sold at auction recently for the sum of $1,000.

THE ANNUAL MEETING of the Pennsylvania Teaching Society and Free Circulating Library for the Blind was held on Thursday evening, January 18th, 1906, in the Witherspoon Building, at which time the Bishop of Delaware made one of the addresses, as did also Clinton Rogers Woodruff, Esq., of St. Clement's Church. The society is now in its twenty-fourth year and is the oldest of its kind in the United States.

OVER $1,500 has been contributed as an Advent offering of the Sunday Schools of the diocese of Pennsylvania for the building of the Washington Memorial Chapel at Valley Forge.

BY THE WILL of Frances W. Lang, St. Timothy's Hospital, Roxboro, will receive $5,000 for the endowment of a free bed to be known as the "John Lang Memorial."

SECTIONAL CONFERENCES of the Philadelphia Local Assembly B. S. A. were held on Monday, January 22nd, at St. John's Free Church, Kensington, and at St. David's Church, Manayunk.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Missions at Oil City—Dr. Mallett's Anniversary—Parish House Completed—Other Notes.

CHRIST CHURCH, Oil City, now has two very promising and satisfactory missions under its care: St. Mary's, Rouseville, and St. Andrew's, Petroleum Centre. The latter celebrated is first anniversary in December. The Sunday School and services were inaugurated and have been maintained by the Brotherhood chapter of Christ Church. There have been fifty-six services during the year, with an average attendance of twenty-seven, and an average of eighteen in the Sunday School. The rector has officiated four times, and has baptized fourteen adults and children. The people at the outset were entirely unfamiliar with the Church service, but have now learned to take devout part in public worship. The congregation will hereafter bear a large part of the expense connected with the work, which has heretofore been met by the Brotherhood men.

THE REV. DR. MALLETT observed the fourth anniversary of the rectorship of St. John's Church, Sharon, on the Second Sunday after the Epiphany. The Sunday School had a special missionary service appointed for the day, instead of its regular session. Dr. Mallett took for his text the words, "Be not weary in well doing," and expressed his appreciation of the responsiveness of the congregation, which had made it possible to beautify the church with a new reredos, and to provide a commodious and handsome rectory. Baptisms during the four years numbered 95, and candidates presented for Confirmation 62. The value of the property, including church, parish house, and rectory, is $55,000.

THE QUARTERLY meeting of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew, took place on Thursday evening, January 18th, at Calvary Church. The principal address of the evening was by the Rev. C. M. Young of Washington, who had for his subject, "Business and Civic Righteousness."

THE NEW parish house of St. Andrew's Church, Hampton, Euclid and St. Clair Sts., was used for the first time for Sunday School services, on Sunday afternoon, January 14th. The Sunday School had been granted a vacation of some months awaiting the completion of the parish house, and on the day stated reassembled in large numbers, and the work was taken up again with great enthusiasm. Well on to two hundred children were present. The Rev. Dr. J. Crockar White, rector of the parish, made an address. For the present the school is under the superintendency of Mr. Ernest H. McKinley, an enthusiastic Brotherhood man, until the coming of the Rev. Alexander Vance, D.D., of Brooklyn, who has been chosen as rector's assistant. The church building is nearing completion, and it is hoped may be ready for the opening service by Easter day.

THE MISSION of the Transfiguration at Clairton has obtained a lot 80 x 120 feet, and has decided to begin building at once. There is now in hand in the building fund $2,100 in cash.

ST. MATTHIAS' mission, Ambridge, although one of the most lately organized by the Laymen's League, is prospering. A vested choir has been organized, and an evening service has been inaugurated.

ST. THOMAS' parish, Barnesboro, is now out of debt, the indebtedness on the rectory having been cancelled by a parishioner. The rectory property is to be conveyed very shortly to the trustees for the diocese, and some lots belonging to the original plot of ground are to be sold, and the proceeds applied to making repairs and alterations in the rectory.

THE LITTLE WIDOW

A MIGHTY GOOD SORT OF NEIGHBOR TO HAVE.

"A little widow, a neighbor of mine, persuaded me to try Grape-Nuts when my stomach was so weak that it would not retain food of any other kind," writes a grateful woman, from San Bernardino Co., Cal.

"I had been ill and confined to my bed with fever and nervous prostration for three long months after the birth of my second boy. We were in despair until the little widow's advice brought relief.

"I liked Grape-Nuts food from the beginning, and in an incredibly short time it gave me such strength that I was able to leave my bed and enjoy my three good meals a day. In 2 months my weight increased from 95 to 113 pounds, my nerves had steadied down and I felt ready for anything. My neighbors were amazed to see me gain so rapidly and still more so when they heard that Grape-Nuts alone had brought the change.

"My 4-year-old boy had eczema, very bad, last spring and lost his appetite entirely, which made him cross and peevish. I put him on a diet of Grape-Nuts, which he relished at once. He improved from the beginning, the eczema disappeared and now he is fat and rosy, with a delightfully soft, clear skin. The Grape-Nuts diet did it. I will willingly answer all inquiries." Name given by Postum Co., Battle Creek, Mich.

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So many are anxious to assist in mission work, if they only had money, that I think it my duty to give my experience, believing it will not only add thousands of dollars to Church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from $5 to $8 a day selling medicated gloves. They are wonderful sellers. So cheap, only 30 cents a pair; so durable and you cannot have sore hands if you wear them. Nearly everyone buys them, and a girl or boy will sell as many as a woman or man. Tell people you will give ¼ of your profits (or whatever share you can afford), to Church work, and many will buy, who would not otherwise, so you would make more than you would if you did not donate to the Church. God blesses those who work and also give. Address the Common Sense Mfg. Co., St. Louis, Mo., Box 77, and obtain particulars of medicated gloves and how to sell them, at home or by canvassing. I hope some one in every congregation in our Church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make $5 or $6 a day, at home, why should anyone be poor?

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Louis Meyer, 83 Herman Street, Rochester, N. Y., writes: "Actina" has effected a wonderful cure in my wife's case, curing her of a severe eye trouble, and I would not be without it.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; and sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: I should have been blind had I not used "Actina."

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QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Resignation of Rev. W. M. Purce.

THE REV. W. M. PURCE, after having served for more than nine years as rector of Grace Church, Osco, Ill., has resigned, the resignation to take effect March 1st. During the time of his rectorship he has presented for confirmation 51 persons, being almost double the number of communicants which the parish had when he became rector. During this time he has also had charge of the mission at Galva, where one of the prettiest little churches in the diocese has been built. Mr. Purce has accepted work in the diocese of Springfield, and will enter upon his new field of labor at the beginning of Lent.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Missionary Notes—Two Anniversaries.

THE GENERAL MISSIONARY, who has charge of the parish at Goodland, reports that $1,200 has been raised for the purpose of building a rectory. Goodland is a fast-growing town, being a division point of the Rock Island railroad and it is important that the Church should be strongly represented there. The Rev. Alex. Brunner, of Star Prairie, Wis., has accepted the call of the Bishop to be the resident priest, and enters upon his duties the first of February. At Wa Keeney a new church has been built under the direction of the Rev. J. H. Lee of the diocese of Kansas, who comes each month to serve there. The chancel has been furnished and everything so far is entirely paid for. The congregation as yet has no pews, but uses chairs for the purpose. The church in Concordia has purchased a tract of land 82x132 feet opposite the Court House and adjoining the High School as a site for the church and rectory. The price was $1,850.

THE PARISHES of St. Paul's, Beloit, and St. Peter's, Minneapolis, have both recently celebrated their 20th anniversaries. The Bishop was present in both instances and made addresses. The former has during the past year considerably more than doubled its apportionment for missions, and as a result of the thought of the parish for others, it has been abundantly blessed. In the same time it has received red morocco altar and service books, brass Eucharistic lights and vesper lights, brass altar vases, a Gothic altar, silver gilt chalice and paten, glass cruets, an oak alms box, clergy stalls and kneeling benches, heavy red silk embroidered super frontal and fair linen, and a new brass altar cross and a lectern Bible. In addition there is on hand in cash and pledges about $2,000 for the building of a parish house. The church was completely renovated for the anniversary, replastered, painted, and carpeted. St. Peter's, Minneapolis, has recently received as gifts and memorials a quartered oak Gothic altar and reredos, a carved pulpit, and a hymn board. Also a service book and lectern Bible and brass alms basin. A new pair of brass Eucharistic candlesticks were used for the first time Christmas Day.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Improvements at Marietta—Gifts at Columbus and at Piqua.

GREAT IMPROVEMENTS have been made in St. Luke's Church, Marietta. The parish house has been completely renovated, and two large rooms added for the vested choir of 32 members. The church walls have been refrescoed in soft shades of green, a new Wilton carpet covers the floor, while the chancel has been entirely refurnished with very beautiful furniture. The rood screen is a fine work of art. The new organ has been raised eight feet to get it out of the way of the floods which sometimes invade the church. A beautiful window has been ordered from Munich, in memory of Mrs. Devine, for many years a devoted communicant of the parish.

THE FIFTIETH anniversary of the organization of Calvary Church, Cincinnati, was observed on January 7th. The services consisted of a celebration of the Holy Communion at 11 A. M. with an historical sermon by the rector, the Rev. Geo. Clarke Cox, and an address of congratulation from Bishop Vincent, in which he paid a fine tribute to Bishop McIlvaine. Bishop McIlvaine presided at the meeting when the parish was organized. His daughter's was the first marriage performed in the present church, and his son the first person buried from it. At 4:30 P. M., a musical service was held, at which Gaul's "Holy City" was rendered by the choir under the direction of Prof. H. S. Sterling. On the following evening a reception to the members and friends of the parish was given in the Sunday School building. The rooms were made beautiful with plants and flowers. Refreshments were served. During the evening vocal and instrumental music of a high order was rendered by well-known musicians.

AT A RECENT service at St. Paul's Church, Columbus, the rector, the Rev. John Hewitt, asked for an offering of $12,000 towards the church debt. The amount given was over $13,000.

THE REV. C. W. NAUMANN on a recent Sunday presented to the congregation of St. James' Church, Piqua, the need of additional furnishings for the chancel. So liberally was Mr. Naumann's suggestion met with, that now everything necessary has been supplied. Mrs. Dorothy Stumm in memory of her mother has given $300 for a brass candelabra to stand in the sanctuary. Mr. and Mrs. L. M. Flesh have donated a handsome brass altar book-rest and altar service book in memory of their two children. Mrs. Theodore Roger has contributed a silver bread box in memory of her mother, Mrs. Mary Gabriel. Mrs. R. M. Shannon gave a solid silver baptismal bowl in memory of her daughter, Margaret Horton. George Stanhope Wiedeman gave a solid silver alms basin in memory of his fa-

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FAITH CAME AFTER THE WORKS HAD LAID THE FOUNDATION.

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"Seven years ago my health gave out entirely. I grew so weak that the exertion of walking, if only a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption—weak, thin, and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till, at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me.

"While in this condition a friend induced me to quit coffee and try Postum Food Coffee, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was a most delicious and refreshing beverage. I am especially fond of it served at dinner ice-cold, with cream.

"In a month's time I began to improve, and in a few weeks my indigestion ceased to trouble me, and my headache stopped entirely. I am so perfectly well now that I do not look like the same person, and I have so gained in flesh that I am 15 pounds heavier than ever before.

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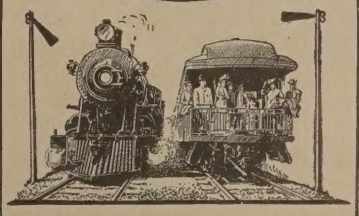

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ther, George Wiedeman. Mr. and Mrs. Allen R. Blount, of New York sent a check for $500. It is not yet decided to what use it will be applied.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, D.D., Bp. Coadj.

ST. PAUL'S CHURCH, East St. Louis (the Rev. John C. White, rector), will observe the patronal festival of the parish on St. Paul's day by having a missionary meeting at which the Presiding Bishop will preach the sermon. It will also be the third anniversary of the laying of the corner-stone of the new church at which the same Bishop made the principal address.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Farewell Services at Charlotteville.

A SPECIAL farewell service was held in Christ Church, Charlottesville, on Sunday, January 14th, to "God Speed" and "Good Bye" to the the rector's second son, Claude M. Lee, M.D., who, with his wife, started the next evening on his journey to Shanghai to begin his work as one of our medical missionaries in China. The service was read by the rector, the Rev. H. B. Lee, assisted by the Rev. Mr. Hubbard and the Rev. H. H. Williams. Short addresses were made by Messrs. Lee and Hubbard and Dr. Lee. Mr. R. V. Taylor, Jr., of Mobile, Ala., a close friend of Dr. Lee, in behalf of the Student Volunteer Band of the University of Virginia, wished him all success and assured him that his going would make it harder to keep the rest of the band at home. Both Senior and Junior chapters B. S. A. of Christ Church and the University chapter were present in full force.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Missionary Services.

MISSIONARY SUNDAY, the second after the Epiphany, was observed in Washington by three special services in the afternoon by which means it was intended to gather together the children of the Sunday Schools in different sections of the city for what is termed a "Missionary rally." The day was unfortunately very wet and dreary, but notwithstanding, the attendance was quite sufficient to render the services hearty and inspiriting. At the Church of the Epiphany, where the parish Sunday Schools form of themselves a large congregation, the address was given by the Rev. C. Ernest Smith, D.D., rector of St. Thomas' Church; at St. Mark's, by the Rev. Clement Brown, of the Pro-Cathedral, and, at Christ Church, Georgetown, the Rev. G. C. Bratenahl, rector of St. Alban's, addressed to the children there assembled some very earnest and practical lessons from the words of our Lord to his Mother, when found in the Temple, "Wist ye not that I must be about My Father's business?"

A MISSIONARY service, which is expected to be of unusual interest, has been arranged for Sunday evening, the 21st, at the Church of the Epiphany. It is especially for men, and for the purpose of promoting interest in the proposed offerings at Richmond in 1907; and addresses are expected from Bishop Gailor, and other well-known speakers.

THE LOCAL Assembly of the Brotherhood of St. Andrew held a meeting in St. John's parish hall on Monday evening, January 15th, when the International Convention of the Brotherhood, to be held in Washington in 1907, was the subject of an address by the Rev. Dr. Herbert Scott Smith, rector of St. Margaret's Church. Mr. Albion K. Parris, of St. John's Chapter, Georgetown, also spoke on the same subject, in which much interest is taken by Brotherhood men.

A PUBLIC reading room has been opened in Trinity parish hall, in connection with the diocesan library, and here the best of English and American periodicals, religious and secular, will be found. Facilities for writing are also provided.

CANADA.

News of the Dioceses.

Diocese of Toronto.

THE TORONTO nomination papers of the new Chancellor for Trinity University, Toronto, showed Mr. Justice Osler to be the favorite candidate. To the surprise of many, Judge Osler declined the honor, owing in part, it is said, to the way in which he was received by the students on the occasion of the unveiling of Dr. Jones' portrait a little time ago. There will be no further attempt to elect a chancellor till the return of Provost Macklem from Europe about the middle of February.—THE new Bishop of Selkirk, the Rt. Rev. T. O. Stringer, visited Toronto, and preached in the Church of the Epiphany, January 7th.

Diocese of Algoma.

A COMPLETE set of white silk vestments for the altar was used for the first time at Christmas in All Saints' Church, Huntsville. The vestments and antependia were all the rich and beautiful work of the sisters of St. John the Divine.

BRAND NEW FURNACE BOOK FREE

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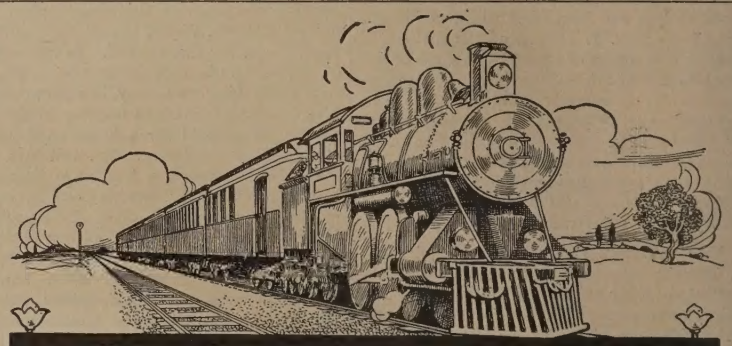

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